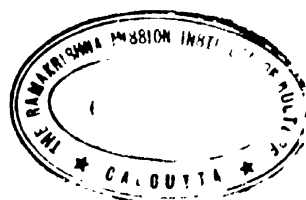


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SRI RAMAKRISHNA'S TEACHINGS

EGOISM

SELF-CONSCIOUSNESS is of two kinds : one is ripe and the other unripe. 'Nothing is mine, whatever I see, feel or hear,—nay even this body itself is not mine. I am always eternal, free and all knowing',—such consciousness as this originates in the ripe ego; while the unripe ego makes man feel himself for ever related to the transitory things of the world. 'This is my house, this is my child, this is my wife'—consciousness like this is the manifestation of the unripe ego.

EGOISM is like a cloud, that keeps God hidden from our sight. If by the mercy of the Guru egoism vanishes, God is seen in His full glory. As for instance, you see in the picture that Sree Ramachandra, who is God, is only two or three steps ahead of Lakshman (the Jiva), but Sita (Maya) coming in between the two, prevents Lakshman from having a view of Rama.

If I hold up this cloth before me you won't see me any more though I shall be so near you. So also, though God is nearer to you than anything else, yet for

the screen of egoism you cannot see Him.

THE true nature of Jiva is eternal Existence-Knowledge-Bliss. It is Egoism that has brought about so many *upadhis* (binding adjuncts), and he has quite forgotten his own nature.

THE nature of the Jiva changes with the addition of each *upadhi*. When a man dresses like a fop, wearing the fine black-bordered muslin, the love songs of Nidhu Babu spring to his lips. A pair of English boots inflates even a languishing person with a vain delight,—he immediately begins to whistle, and if he has to ascend a flight of stairs, he leaps up from one step to another like a *Sahab*. If a man holds a pen in his hand, he will go on scratching carelessly on any paper he can lay hold of.

MONEY is an *upadhi* of a very strong nature. As soon as a man becomes rich he is thoroughly changed.

A Brahman who was very meek and humble used to come here (meaning himself) every now and then. After some

time he stopped coming and we knew nothing about what had happened to him. One day we went over to Konnagore in a boat. As we were getting down from the boat we saw the Brahman sitting on the bank of the Ganges where, in the fashion of big folks, he was enjoying the pure air of the river. On seeing me he accosted me in a patronising tone with

the words, "Halloo Thacoor! How are you doing now?" I at once noticed the change in his tone and said to Hriday who was with me, "I tell you Hriday, this man must have come by some riches? Do you see what a great change has come over him?" Hriday burst into a loud laugh.

THE IMMANENT GOD

"IF God is not in His world, we need not look for Him anywhere else. Indeed there is nowhere else to look." This effectually clears our consciousness of the conception of an extra-cosmic Deity.

If He is extra-cosmic, He is not infinite, therefore no God.

"If God is in the planet, He must be in the atom."

If not, He is not omnipresent. Now comes the interesting question. Is the atom something less than God, or more than He? In other words, is the atom an undeveloped God, or a compound,—God *plus* something?

If the atom is God undeveloped, it is a part of God. Because it cannot be the whole. God therefore consists of parts of varying development. Acceptance of this proposition is tantamount to the admission of modification and death of the constitution of the Deity.

If the atom is something different from God, pervaded and vitalised by His presence, God's infinitude or omnipresence is cut short. The atom being different from God limits God. God not being the atom is not present in the attributes

which constitute the *atomness* of the atom. If He were, He would not be different from the atom.

Both positions are untenable. We can neither conceive a developing God, nor a finite God, without doing violence to Godhood.

Nor do we fare better under the supposition of a growing class of scientists and evolutionists that God is the unknown absolute unity of which the subjective and objective worlds are but aspects.

To hold that these aspects are causally related to the unknown absolute unity, is to admit change in it, which, whatever else it may make of the unknown, unmakes it as God.

For while becoming a cause the unknown had to be what it was not before, that is, undergo a change. A change is an effect, a link in the beginning-and-endless causal chain. The effect that made the unknown a cause had a cause, which in its turn must have been an effect, and so on, *ad infinitum*. Thus if the occurrence of change is admitted in the unknown, it becomes an effect, a changeful state, a link in the beginning-and-

endless causal chain.

There again the agency that caused the change in the unknown, which made the latter a cause must be conceived either as inherent in the unknown or outside of it. If inherent, the change must have been due to some internal necessity in the unknown; if outside, the unknown must have been a dependent factor, influenced by and acting under pressure.

That which is subject to change, that is necessity or influence, cannot be God.

The alternative lies between pure materialism and the *Māyā* theory, the theory of illusion, the theory which says we do not know anything about the origin of the universe. For we cannot with our intellect know how it is possible for the unknown absolute to have caused the subjective and objective worlds without killing itself in the attempt. We have to decide between the absolute and the universe. If we decide for the former, this show of the universe must be an illusion, not in any way related to the unknown.

Our intellect falls within the universe of illusion as an effect of some cause. The effect cannot transcend its cause. So we can never with the intellect solve this ultimate question.

The unknown absolute unity is the only reality. So long as one functions in the universe of illusion, for him the reality is non-existent. For in unity co-existence of duality could not be perceived even by mistake. A rope seen in the dark is not perceived as half-snake and half-rope, but either as snake or rope.

It can very pertinently be asked, Why

trouble about a thing which can never be known by the intellect, and so be never known by man?

Certainly nothing could have been better than this conclusion if it were only possible not to trouble. That the religious instinct, or in other words, the craving of the finite for the infinite, is deeper than all other cravings of the human heart, is the unqualified testimony of the history of the human race. It is foolish to attempt shirking the inevitable.

Impelled by this craving, men in every age and country have been known to rise to a state of consciousness beyond the body and the senses, where the only reality shines in its own splendour and the universe of subject and object, the universe of time, space and causation with all its belongings is missed, as the mirage, the snake, the ghost and the silver are missed on closer approach to the desert, the rope, the stump and the mother-of-pearl respectively.

Is it right to throw away this universal testimony as unreliable without a fair trial to verify it in one's own consciousness?

Evidently not. Since dream consciousness and awaking consciousness furnish conflicting experiences—and since so many dreams have been known in all ages and countries to have proved true—what is matter of course in dream, being utterly impossible in the awakened state, it is not impossible that there should be a state in which man may become the Unknowable and be forever freed from fear arising out of duality.

PRABUDDHA BHARATA

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to M.)

CHAPTER II

MASTER AND DISCIPLE

M'S second visit to the Master was one morning, at about eight. He was going to be shaved by the barber. The winter cold was still lingering and He had on a moleskin shawl hemmed with red muslin. On seeing M. the Master said, "Well, you are come. Very good. Take your seat here."

It was on the southern verandah leading to His room that the meeting took place. Seated before the barber he had a pair of slippers on and the shawl described above. He talked to M. while the barber was attending to Him. His face was, as usual, smiling. Only He stammered a little, while talking.

Sri Ramakrishna (to M.) :—Where is your home ?

M. :—In Calcutta, Sir.

Sri Ramakrishna :—Where have you been staying here ?

M. :—Sir, I am staying with my sister at Baranagore — at Ishan Kaviraja's house.

Sri Ramakrishna :—I see, you are staying at Ishan's.

KESHAB CHANDER SEN

Do you know how Keshab has been doing at present ? I heard he was seriously ill.

M. :—Yes Sir, I too heard the same. Perhaps he is doing well now.

Sri Ramakrishna :—I vowed to offer green cocoanut and sugar to the Divine Mother for Keshab's recovery. I would sometimes wake up in the midst of my sleep at night and cry to Mother praying, 'O Mother, do cure Keshab's disease. If Keshab does not live, whom shall I talk to when I shall come to Calcutta ?'

Do you know there has been recently in Calcutta one Mr. Cook ? Has he been delivering lectures ? Keshab took me on board a steamer the other day and the Saheb was there.

M. :—Yes Sir, I have heard about him but I have never had any occasion to hear him speak. Nor do I know much about him.

THE DUTIES OF A HOUSEHOLDER AND FATHER

Sri Ramakrishna :—Pratap's brother came to me and stopped here for a few days. He said he had come here to stay. I was told that he had no work to do, and that he had left his wife and children in the care of his father-in-law. I took him to task for his want of self-respect. Don't you think it wrong of him to go about like this when he has lots of children to bring up ? Should a stranger come to feed and look after them ? I wonder he is not ashamed that somebody else is taking care of his family,—that his father-in-law should be asked to bear

his burden. I rated him severely and told him to look about for work. It was when he was thus pointed out his folly that he left here.

M. :—I see, Sir.

CHAPTER III.

Sri Ramakrishna (to M.):— Are you married ?

M. :—Yes, Sir.

THE MASTER REPREHENDS M. AND CRUSHES HIS EGOTISM

Sri Ramakrishna (starting at the words of M., to Ram Lal, His nephew):—Ah me! What a great pity, Ram Lal, that he should have got married !

M. got confused at these words of the Master and sat speechless like one guilty of a serious offence. He thought within himself, "Must then marrying be so bad?"

Master :—Are there any children born to you ?

M. could hear the beating of his heart. He answered in a feeble voice, "Yes, Sir."

He felt a terrible blow was dealt at his egotism. After a while the Master again looked kindly upon M. and said in an affectionate tone, "You see, my boy, there are some good signs about you. I can know them by looking at one's eyes and brow. Your eyes are very good. Well, now your wife,—what do you think of her? Is she a *vidyasakti* (of a divine nature leading godward and to light) or an *avidyasakti* (the reverse, leading only to darkness)?"

WHAT IS TRUE KNOWLEDGE?

M. :—She is good, but ignorant.

Sri Ramakrishna (disapprovingly):— She is ignorant and you are wise! You think you have attained wisdom. Do you?

M. did not know what wisdom and

ignorance truly consisted in. His idea was that one could become wise by reading books only. This false notion was of course afterwards removed and he then came to know that knowing God alone is true wisdom and not knowing Him is ignorance. When the Master said, "Do you think you have attained wisdom?" M.'s egotism received a second blow.

IMAGE-WORSHIP

Sri Ramakrishna :—Do you believe in God with form or without form?

This question again made M. look confused and set him thinking. Is it possible that one could have faith in Formless God and believe at the same time that He has a form? Or how can it be that believing Him to be with form, one could think that He is formless? Can two contradictory attributes co-exist in the same thing? Can white things like milk be black also at the same time?

After thinking for a while like this M. said, "I should like to meditate upon God as the Formless Being rather than as a Being with forms."

Sri Ramakrishna :— That's good. There is no harm looking at Him from this or the other point of view. Yes, to think of Him as the Formless Being is quite right. But don't you run away with the idea that that alone is true, all else is false. Meditating upon Him as a Being with forms is equally right. But you must stick to your particular point of view.

M. got confused to hear again and again from the lips of the Master that contradictories are true of God. He had never come across such a strange thing in his books and to these all his learning was confined. His egotism

received another blow but was not yet completely knocked down. So he went on arguing a little with the Master.

M. :—Please Sir, one may believe that God is with form. But He is not surely the earthen images that are worshipped.

Sri Ramakrishna :—My dear sir, why call it an earthen image? I mean the Image Divine made of the Spirit.

M. could not follow this. He went on saying: "Is it not Sir, one's duty to make it clear to those who worship images that God is not the same as the images they worship and that in the act of worshipping they should keep God Himself in view and not the clay images?"

PUBLIC LECTURES AND
SRI RAMAKRISHNA

Sri Ramakrishna (disgustedly):—It has grown to be a fashion with you Calcutta people to think only of 'lecturing' and bringing others to light! How are you going, pray, to bring light to your own selves? Eh? Who are you to teach others? The Lord of the universe will teach mankind if need be—the Lord who has made the sun, the moon, men and brutes, has made things for them to live upon, parents to tend and rear them,—who has done so many things, will He not do something to bring them to light? Surely, He will, if need be. He lives in the temple of the human body. He knows our inmost thoughts. If there is anything wrong in image worship, doesn't He know that all the worship is meant for Him? He will be pleased to accept the worship knowing that it is meant for Him. Why must you worry yourself about things beyond your reach? Try to know and revere God. That is the duty nearest you.

M's egotism was, it might be supposed, now completely crushed. He thought, "It is indeed perfectly true what this God-man is saying. What business have I to go about preaching to others? Have I known God myself? Have I got Divine Love? It is, as the proverb has it, like bidding my friend Sankara lie down on my bed when there is no bed to lie down upon even for my own self! I do not know anything about God. It is the height of folly and meanness itself—of which I should be ashamed—to think of teaching others! It is not mathematics, history or literature to be taught in the present case! It is the science of God! Yes, the words of this holy man do fully appeal to me."

This was the first attempt on the part of M. at arguing a point with the Master and happily the last.

Sri Ramakrishna :—You were talking of images made of clay. Well, there often becomes a necessity of worshipping even such images. It is God Himself who has provided these various forms of worship. The Master of the universe has done all this—to suit different men in different stages of knowledge. The mother so arranges the food for her children that every one gets what agrees with him. Suppose a mother has five children. Having got a fish to cook, she makes different dishes out of it. Thus she can give each one of her children what suits him exactly. One gets the rich *polow* with the fish, while she gives only a little soup to another who is of weak digestion; she makes fish with the sour tamarind for the third, fried fish for the fourth and so on. Exactly as it agrees with the stomach. Do you see this?

M :—Yes, Sir, now I do.

SATVA AND THE FINE ARTS

IN a temple, seated on the floor before the Image, a man was singing a song without the least regard to time or tune. The priest who had a good musical ear was nettled at this. "What do you mean by crying like this?" said he gruffly. "Why? I am singing a song to the Lord. I want to please Him alone, and do not care for what a man may think of it," was the angry reply. "To please the Lord!" said the priest sarcastically, "Is He a greater fool than myself?"

The priest, though in a fit of passion unwittingly struck a note of profound meaning. Persons capable of pleasing the Lord must partake of His nature, that is, the *satva* will be preponderant in them. Their conduct must, in every case, be the manifestation of *satva*. Illumination of the senses of perception is, according to the Scriptures, the true indication of *satva*. The Lord says in the Gita: "When intelligence is seen to shine through all the avenues of this body then it is to be known that *satva* is preponderant." (Chap. xiv. 11.) Both Sankara and Ramanuja understand the senses of perception by the avenues of the body. Intelligence, which is the only means of right perception of things is the natural possession of the *satvic*,—intelligence not limited to one particular sense, but extending to all the senses of perception, making them capable of detecting at once the merits and defects of things presented to them.

Here the question presents itself as to whether there is any fixed standard of judging things. It is of course a fact that different people have different standards of judgment. But these different standards are determined by the prevailing *gunas* in them. All persons

in whom the *tamas* is the strongest will have before them the same 'ideal,' which every one of them will, by a constitutional necessity, aspire after. In this case the greatest blessing would be to lie immersed in sense gratification. Persons having the *rajas* developed in them to the same extent will long for the realisation of the same state of life, *vis*, incessant activity. So the *satvic* too have their own ideal. But as *satva* leads man nearer to the Reality than the other *gunas*, the fixed standard of judgment is, from the stand-point of men who believe in the Reality, the highest idea of good conceived by men in whom the *satva* has reached its highest perfection.

Whatever tends to hide from a man's view his own ideal (be it *satvic*, *rajasic* or *tamasic*) is repugnant to him and he thinks it bad. Whatever, on the other hand, harmonises with the ideal or helps to bring it out into greater prominence, is good. In this way have all things which man uses out of necessity or for pleasure been classed under the three heads of *satvic*, *rajasic* and *tamasic*, according as they suit the tastes of, and by exercise or indulgence deepen them in, the *satvic*, *rajasic* and *tamasic* persons respectively.

It is not within the scope of this article to dwell, in detail, on things that are *satvic*. But the general principle on which the classification is based may be briefly noted here.

We read in the Gita: Such pleasures as are like poison at first but are like nectar in the end are *satvic*," (Chap. xviii. 37). The meaning is that things which are enjoyably by trained minds are *satvic*. *Tamasic* pleasures of which the type is the sexual, do not depend upon any previous training. They spring at once from the contact of the senses with

their respective objects of enjoyment. Hence the more a thing is removed from the gross plane of the senses, the nearer it is to *satva*. Abstraction is therefore the element in which the *satvic* dwell.

The fine arts resting upon the principle of abstraction, seeking as they do to express "ideas apprehended in pure contemplation," (Schopenhauer) have a close affinity with the man of *satva*. He lives in constant touch as it were with the "ideas apprehended in pure contemplation." Hence the least defect in representations of these ideas jars upon his most refined susceptibility. A *satvic* man can never therefore be duped by the gloss of surface appearances, nor does he himself do anything that conflicts with man's cultured tastes. "He never lays his feet unrhythmically" as Bhagavan Sri Ramakrishna used to say in His beautiful way. In other words a *satvic* man is the most cultured man imaginable, though he may not know a bit of what we understand by learning. His consciousness is the test of all things. Nothing false or defective can win his approbation.

It must not be understood that every *satvic* man is necessarily a most skillful artist. He must have a thorough grasp of the abstract ideas which form the basis of the fine arts and will be enabled thereby to appreciate the excellences and find out the defects in them, but he may not care to give him the physical training necessary to make a practical artist of himself.

The moral qualifications of a genuine artist cannot be found in one who has not attained to some extent at least, the calm and purity of *satva*. The following lines from Ruskin, who though speaks of the painter alone, apply with equal truth to all fine artists.

"No vain or selfish person can possibly paint in the noble sense of the word. Vanity and

selfishness are troublous, eager, anxious, petulant :—painting can only be done in calm of mind....."

"And, lastly, no false person can paint. A person false at heart may, when it suits his purpose, seize a stray truth here or there ; but the relations of truth, its perfectness, that which makes it wholesome truth, he can never perceive. As wholeness and wholesomeness go together, so also sight with sincerity ; it is only the constant desire of and submissiveness to truth, which can measure its strange angles and mark its infinite aspects; and fit them and knit them into the strength of sacred invention."

Is it unreasonable to think that the poet had distinctly in view this close affinity between true culture and the fine arts when he sang :

"The man that hath no music in himself,
Nor is not moved with the concord of sweet sounds,
Is fit for treasons, stratagems and spoils ;
The motions of his spirit are dull as night
And his affections dark as Erebus :
Let no such man be trusted " ?

V.

BUT in general terms it may be said that Art, in all its forms, is the grand means of... making us conscious of the Ideal (which is the Real) world under the phantom world which passes for real to the ordinary sense. And Art does this largely by abandoning the attempt to represent the individual—which the sense can do a thousand times better—and by regarding everything that it deals with in an ideal and universal light, "sub specie aeternitatis," as Spinoza wrote, which the senses cannot do at all.—*Rollleston*.

CHRISTIAN VEGETARIANISM

(Concluded from page 9)

LET us now examine the assertion that a golden age of peace and harmony can be brought about through man's abstaining from eating flesh and inflicting cruelty to animals. It may be well first to turn our attention to the actual condition of things before drawing fanciful pictures of the future. We are forced to observe that innumerable animals not used as food are destroyed through sheer necessity. Besides these, creatures such as rats, mice, &c., and domestic animals and pets, when they become too numerous, are deprived of life. Others destructive to farmer's crops meet the same fate. In short, the only animals spared from death by man are those that in some way contribute to his pleasure or service. The life of the beast of burden, though not taken, is not one of joy and peace but of slavery meaning often the greatest hardship and misery.

Horses replaced by electricity or other agencies in the West are not kept when no longer useful. What consideration then can be hoped for other beasts when so little is shown to the horse so intimately interwoven with the interest of man, his traditions, his history, his glory, immortalized in prose and verse—the noble animal from whose name are derived *cavalier*, *caballero*, *chevalier*, *chivalry*! In view of this it is safe to state that if the animals now used for food were no longer desired for that

purpose they would still be killed as they trespassed upon man's sphere of egoism.

Turning our eyes towards humanity we see the stronger races exploit and crush out the weaker. In North America, the Indians have rapidly dwindled in numbers, the remaining tribes kept on isolated reservations, surrounded by their conquerors whose contact has proved so deadly. The aboriginal of Australia is forced back and his hunting-ground taken by the invader. The Maoris of New Zealand are meeting a similar fate. The American Civil War lasting four years, emancipated the slaves but their freedom was gained at the cost of the best blood of the South.

The rise of one nation is heralded by the fall of another. Imperial Germany is built on the ruins of imperial France. America becomes a world power as Spain loses her colonies.

Nations may disarm and settle their disputes by arbitration but the war of commercialism will be no less disastrous to the weaker nations than the clash of arms. The commercial expansion of the United States brings her wealth as it decreases the wealth of other countries. Her colossal steel trust does good through the cheapening of production and the increase of export but it means equally evil to manufactories extinguished with thousands of people thrown out of employment, and other nations made to lose

trade. In countries where civilization has reached the highest pitch, the struggle for existence is the sternest, the rivalry between communities and between individuals the keenest, the nervous friction the most intense, the strain the severest. Everywhere throughout nature this conflict expresses itself in selection and rejection. Cessation of the struggle means retrogradation, stagnation, death. In India competition is restricted by the caste system, but it is now under discussion whether this interference with free competition has not caused more evil than good.

For obvious reasons vegetarians have ignored the rights of plant life in their scheme for establishing peace and harmony on earth. Yet plants also merit recognition as may be seen from the following quotations.

"If, on the one hand, animals show avidity in their search after nourishment as well as power of discrimination in the selection of it, roots of plants may, on the other hand, be observed to direct themselves towards the side where the soil contains most nourishment, nay, even to seek out the smallest crevices in rocks which may contain any food. If we twist a bough so as to make the upper surface of its leaves the under one, these leaves will even twist their stems in order to regain the position best suited for the exercise of their functions (*i. e.* so as to have the smooth side uppermost). Is it quite certain that this takes place unconsciously?"—*Dictionnaire des Sciences Naturelles*.

"Of all apparently voluntary movements of plants, the direction of their boughs and of the upper surface of their leaves towards the light and towards

moist heat, and the twining movements of creepers round their supports, are the most universal. In this last phenomenon especially there is something which resembles animal movements. While growing, creepers, it is true, if left to themselves, describe circles with their tips and by this means reach an object near at hand. But it is no merely mechanical cause that induces them to adapt their growth to the form of the object they have thus reached. The *Cuscuta* does not twine round every kind of support: for instance, limbs of animals, dead vegetable matter, metals and inorganic substances are not used for this purpose, but only living plants, and not even all kinds—not mosses, for instance—only those from which it can extract nourishment by its *papilla*."—*Phænomena and Laws of Organic Life* by Treviranus.

"Now, although plants also have no consciousness of the outer world, and although the mere analogue of a consciousness which exists in them must, on the contrary, be conceived as a dull self-enjoyment, yet we see that they all seek light, and that many of them turn their flowers or leaves daily towards the sun, while creepers find their way to supports with which they are not in contact; and finally we see individual kinds of plants show even a sort of irritability."—Schoenhauer's *Will in Nature*.

More certain than any evidence of will deducible from the movements of plants is their desire for life; for that desire has brought them into existence, and their form is but that desire objectified. It is therefore undeniable that in destroying plants, we thwart their purpose which they so eagerly struggle for.

Thus we cannot escape the conclusion that man's life on earth is impossible without causing death and suffering. Our life can only be maintained by taking the life of other beings (animals and plants) no less eager for life than we. From this it follows that physical existence itself is sin. For all the woe and misery in the world are caused by the egoistic desire for existence. How this desire originated is a mystery the intellect will never solve.

Some Christians try to explain evil by the hypothesis that man was in the beginning pure and sinless, "created in the image of God" and that through his fall all creation became degraded. They thus trace evil to man, and there abruptly stop, making him a first cause. If man was once sinless, his fall must have been due to some change in his nature, and this requires a cause, *i.e.*, the change preceding it, and that again another, and so on *ad infinitum*. People putting forth such childish theories about the origin of evil have evidently never taken the trouble to study philosophy.

However, desire being the cause of all evil it follows that evil can only be extinguished by the total extinction of desire. This denial of the desire for life, renunciation, is the beginning of religion. Religion consists not in giving one's assent to some belief or going to church once a week and listening to a sermon. Religion is not proclaiming Christ the only incarnation of God, nor in upholding his virtues and teachings as superior to all others,—none of these constitute religion; but to practise the renunciation of the world taught by the Master and to live the life he lived. This is true

Christianity; the rest is non-essential.

He who sees the world as mere bondage, from which he is determined to free himself, will naturally avoid doing anything tending merely to strengthen these bonds, or in the divine words of Plato, he will not "feast the multiform creature (within), whilst the man (the divine principle) he kills with famine". Still while he has a body to nourish, he cannot entirely escape from affirming his egoism and thus causing injury to other beings; but he will do so as far as necessary only. This is one reason why the religious ascetic is enjoined with absolute continence (in thought as well as deed); for in the act of propagation, the sinful desire for life reaches its climax and assures the perpetuation of endless misery through physical existence in the world.

Unless we are prepared to sacrifice truth for a theory it must be clear that vegetarianism can at best be but a means to an end and not the end itself, nor a *summum bonum* with power to usher in an impossible millennium on earth.

In abstaining from animal food the injury we inflict on other beings is minimized, and that is commendable. The vegetarians can therefore say that, whereas we cannot entirely avoid causing some evil, their doctrine is to do the least possible evil to other creatures. If they thus remove the forms of exaggerations around their teachings and let them stand on their own merit, their power for good will be no less potent because they rest on the unshakable foundation of truth.

AMERICAN.

RENUNCIATION.

RARADA, the great god-sage, thought that the Haryashwas, the sons of Daksha Prajapati, were ill-advised by their father to engage in procreating since he saw in them latent capabilities for far higher things. But he did not unsettle their minds by telling them at once that it was not worth their while to beget children. So he introduced the subject of Self-knowledge, for which he sought to create a strong interest in them, by connecting it with what they then thought to be their supreme duty. He told them that they could not have the power to fulfil the duty laid upon them by their father unless they solved the following problems :

- (1) The extent and nature of the universe.
- (2) The kingdom ruled by the sole monarch.
- (3) The cave from which nobody returns.
- (4) The woman of loose morals.
- (5) The husband of this unchaste woman.
- (6) The river flowing in two opposite directions.
- (7) The wonderful palace formed of twenty-five bricks.
- (8) The swan with a marvellous history.
- (9) The wheel of adamant and steel turning incessantly.
- (10) The injunctions of the father and their scope.

With intense eagerness the Haryashwas listened to Narada and applied themselves closely to the study of his problems. After deep and prolonged contemplation they understood that one's subtle (desire) body is the root of the universe which lasts as long as its cause is not destroyed by *moksha*, that the Self is the one undisputed monarch in the hearts of those who know It. Man is not to be born again if he once attains *moksha* by knowing the Self. Buddhi (intellect) is the woman of loose morals who though wed-

ded to *jiva* associates with things that are not conducive to the latter's true welfare. The husband has been so blinded by her charm that he cannot see what mischief she has been doing him all along. *Maya* is the river that flows in two opposite directions, as it is to her that the dual opposites (correlatives) owe their existence. The twenty-five substances (*tattvas*) are the twenty-five bricks and Brahman, their substratum, is the house built by them. The wonderful swan is the Self whose nature is truly wonderful. Time is the wheel that turns incessantly. The *Shastras* are the father of man because they show him the path of renunciation that leads to eternal bliss.

The spell was broken, and the Haryashwas saw through the mystery of the universe. The childish notion of begetting offspring as the supreme act of religious duty vanished from their minds. They felt themselves superior to the commands of their earthly father and with minds purified from the taint of desire devoted themselves wholly to the meditation of the Self.

A RECLUSE.

OM. Ashwalayana approaching the Supreme Lord Brahma said, "Teach me, O Lord, the Supreme *Brahma vidya*, ever cultivated by the sages, secret of all secrets, knowing which the wise, freed from all sins enter into the Being that is beyond all. To him answered the Grandparent of all, "Seek to attain Brahman through Faith, Devotion, and Meditation. Not by work, nor by procreation and wealth, but by renunciation alone can in mortality be attained!"--*Kaivalyopanishad*.

WOMAN IN ANCIENT INDIA

(*Continued from Vol. VI. page 174*)

GANDHARI: The mother of the Kurus. She was wise, full of Divine Love, versed in the rules of conduct, far-sighted and so devoted to her husband that she kept her own eyes tied up for life because he was blind. She gave her sons instructions on the duties of a king. (Mahabharata, Udyoga P. Chapter 129).

(46) SATYABHAMA: One of the wives of Sri Krishna.* She fought with Kuvera, the god of wealth on behalf of her husband, for which he gave her high praise (Bhagavatam).

(47) DAMAYANTI: She was a typical Hindu woman who would gladly share with her husband the worst afflictions in order to be able to serve him in his adversity. Born of royal parents, and brought up in the splendours of fortune, she followed her dethroned husband to the forests where deserted by him and left alone in the midst of beasts of prey, she suffered the most dreadful agonies. Her wandering about in search of her husband, the wisdom and patience with which she carried into effect the plan of discovering him, and making him again the master of his forfeited kingdom—inspire the Hindu woman to this day with the loftiest ideas of duty to her husband. (Mahabharata, Vana Parva).

(48) PRAVAVATI: She performed religious austerities and used to wear

barks of trees and deer skins. (Ramayana Kishkindhaya Kanda, 50th svarga).

(49) SHAVARI: The disciple of the sage Matanga. She was a hermitess and a great devotee of Rama and attained the end of Yoga. Her meeting with Rama and the pathetic conversation that followed have been touchingly described in the Ramayana (Aranya Kanda 74th svarga).

Being duly worshipped by Shavari, Rama asked her the following questions:

"Have you conquered all the (internal) impediments? Are you gaining in spirituality? Have you subdued your anger? Are your thoughts and deeds under perfect control? Have you attained peace of mind? Have your services to the Guru borne fruit?"

The hermitess honoured of the perfected ones, humbly replied to Rama: "Being blessed with Thy Holy Sight, I have attained to-day the fruition of my *tapas*, my life's destiny is reached, and my Gurus have been offered the best worship. Having worshipped Thee Who is the greatest of men and Devas, the fulfilment of my life-long austerities has been gained. Being purified by Thy gracious look I must attain immortality through Thy mercy. (Knowing that Thou wouldst come) I gathered for Thee some fruits from the bank of the Pampa....."

In the Vana Parva of the Mahabharata, there is a section of discourse between Draupadi and Satyabhama continuing through three chapters in which the duties of women have been dwelt upon at length. Among others, keeping account of income and expenditure and the management of the treasury are referred to. This clearly shows that the knowledge of the three R's was not only not denied to women but was regarded as a necessary part of their training.

Many more instances like the above could be cited from the Scriptures which clearly show the attitude of our forefathers towards women and the elevated notions they had about their rights and capabilities, even if they are not regarded as exact descriptions of historical characters of by-gone ages. But coming down to more recent times we see recorded in history the lives of women of great intellectual and moral powers which give the lie to the base and groundless theory assigning a lower place to the other sex.

The following are in evidence :—

(1) WIFE OF KALIDAS : She was so highly educated that she defeated each one of her many suitors in learned discussions and refused him her hand on account of his inferior literary acquirements. This treatment of her suitors well-nigh maned the prospect of her marriage since no one dared approach her for fear of being vanquished and humiliated. Her father seeing this unhappy effect of allowing her to discuss with her suitors, determined to give her in marriage without looking into the qualifications of the bridegroom. The men who were engaged in the work of

choosing the bridegroom had by this time conceived a sort of hatred towards the girl for the insult which she indirectly offered them by refusing all the suitors brought by them ; when therefore the father sent them on their duty for the last time, communicating to them his determination, they thought the opportunity of revenge was come. This time they sought not for a man of learning, but for his very opposite. The world is never wanting in idiots. Very soon they found a man cutting down the branch of a tree at the end of which he was himself seated. They at once brought him with them to the father, who without expressing even a wish to know about him, married her to him. After the ceremony was over she at once found out from the vulgar *patois* in which her husband talked that he was quite illiterate. This was more than she could bear. She indignantly told him to get out of the room. Being stung to the quick he retired into the forest determined not to appear before his wife without making himself worthy of her highest respect. He realized his worthy ambition, it is said, by the grace of the goddess Sarasvati, for when he re-appeared to his wife he was quite a new man, the greatest poet that India has ever produced—the immortal Kali Das.

(2) SASIKALA : The daughter of King Vairasimhashana of Gujerat. Under the tuition of a great poet and scholar of Kashmir, Vilhana by name, she mastered in a short time the Sanskrit language and several vernaculars of India.

(3) SILAVATI : Wife of King Bhoja. The king once insulted Kali Das for some misdeed. Kali Das with a heavy

heart went away from the palace. The king was very sorry for the serious turn the event took. Silavati asked him the reason of his sorrow and being told all about Kali Das' misdeed and the insult the king had offered him, she took the brief on behalf of the great poet. She recited two verses composed by herself which rendered into English stand as follows :—

"Better is it that love should not spring at all than it should be suffered to die after so springing. One who is deprived of his eyesight is miserable but not so is he who is born blind."

"Full of faults, jealous and stigmatised though the moon is and rises to his glory on the decline of his friend (the sun), yet he is always dear to Mahadeva. There is no judging of the merits and demerits of one who has come under (your) protection."

Silavati convinced her husband that he should forgive Kali Das and made him promise that he should comfort Kali Das the next morning.

We learn from the life of king Bhoja that he was a great patron of learning and that many poetesses flourished in his reign by the substantial encouragement they always received from him. Among these are worthy of mention the names of Devi, the potter's wife, the carpenter's wife, the hunter's wife, the lady's maid, and the milkman's daughter. Their poems evince the depth of learning and the great power of observation, wit and intelligence they possessed. That learning was not confined to Brahmans alone is shown by the lives of these cultured ladies.

(4) SAMJOGATA : The daughter of Jayachandra and wife of King Prithu. She was a devotee of God and well versed in the code of morality. She sought her husband's welfare by every possible means and instructed him on ethics at the time of battle. After his death she followed him to the other world by mounting on his funeral pyre.

(5) DEVIMAMATA : The wife of the famous religious poet Tulsi Das who woke him to his spiritual life by her inspiring words.

(6) BHAMATI : The learned wife of Vachaspati Misra, the great annotator of the commentaries of Sankaracharya on the Vedanta Sutras. She wrote a commentary on *Kalpa Taru* in such a masterly way that her husband felt glorified by her, and in her honor styled his great work after her name—the *Bhamati Teeka*.

(7) KALYANI DEVI : The sister of Sreeman Madhyacharya and a writer of note, some of whose works can be had to this day.

(8) MAINAVATI : She was the sister of King Vikramaditya and wife of King Gopichandra. She practised with intense devotion the teachings of her Guru Jalandhara. She is said to have attained *Brahmanishtha* or fixedness in the Supreme One (Nathalilamrita, Chapters 18-20).

(9) KING KUMARAPALA'S WIFE : She was learned and devoted to the practice of the Vedic religion.

(To be continued)

VIRAJANANDA.

NEWS AND NOTES

Mr. COTTON states that the dread and somewhat mysterious disease, known as "kala-azar," is now dying out in Assam, and the number of deaths, caused by it has fallen in the year from 14,199 to 9,012.

THE cost of the Coronation Durbar at Delhi is at present roughly estimated at twenty lakhs of rupees, a goodly amount of which is expected to be recouped to the State by proceeds from Railway traffic.

IN an article in the current number of the *Sphere*, Dr. Ronald Ross states that, since the anti-mosquito crusade was started in Havana, mosquitoes have been reduced by 90 per cent; yellow fever has disappeared, and malarial fever has diminished to one-half of what it was.

THE Viceroy has presented the Indian Museum with valuable collections of dress, headgear, weapons, etc., which were given him from the Manipur hill tribes, the Shan, Chin and Kachin tribes and natives in the vicinity of the Gersoppa Falls and some Brahmaputra stone implements.

IT was a Bengali youth who first showed the way of proceeding to Japan to learn technical arts at the University of Tokyo. There are at present half a dozen Punjabis, one Hindustani, three Mahrattas and two Bengalis prosecuting their education at the Technical College in the Japanese capital.

AN association of Hindus has been established in Calcutta, the members of which have pledged themselves to use as much as possible articles of indigenous manufacture. Quite a number of shops have cropped up in the native quarter in the course of the last few months, each professing to sell only Indian made goods.

PROFESSOR FRASER, F. R. S., has been experimenting with bile as an antidote to the venom of serpents and the microbes of diphtheria and other diseases. He reports that the bile of venomous serpents is a better antidote to the venom of snakes than the bile of harmless ones, and this last is better than the bile of man and such animals as the ox, pig or the rabbit, which, by the way, produces a very anti-toxic bile. The bile of one venomous snake may be a better antidote to the poison of another than its own bile.

THE Russian Scientific Expedition to Tibet, under Lieutenant Kotzloff, which recently returned to Moscow, spent altogether two and a-half years in Central Asia, covering distance of over 8,000 miles. Astronomical observations were made at 40 different points. A meteorological station was established in Tasidam, and records obtained for 13 successive months. The zoological, botanical and geological collections are extremely interesting and were brought on the

of 50 camels to the frontier station. From a central region of the Gobi Delta, 1,000 geological specimens have been collected. The expedition was not well received by the Tibetan authorities. It was refused admission to Lhasa, and had several skirmishes with the Tibetan guards.

A WELL-KNOWN classical scholar in Vienna states that he has found a very old MS., giving full particulars of the site of a gold mine, worked by the ancient Egyptians centuries before the Christian era. It seems that the mine, which was full of the precious mineral, was purposely covered over, in order to be hidden from enemies.

A FURTHER Notification on the subject of the Coronation formally announces that the Coronation procession will follow precisely the same route as the Diamond Jubilee procession. It is also stated that the procession will be on the day after the Coronation ceremony, and not, as was once anticipated, on the day preceding. The Coronation therefore stands fixed for Thursday, the 26th June, and the procession for Friday the 27th.

MR. WILLIAM MATTHEWS, writing in a Philadelphia paper, declares that nine-tenths of the alleged breakdowns from excessive brain work are due to other causes. The truth is, he says, that no organ of the body is tougher than the brain. Hard work alone, pure and simple—apart from anxieties and fear, from forced or voluntary stinting of the body's needed supply of food or sleep and the mind's need of social intercourse

—does far more to invigorate the brain than to lessen its strength; does more to prolong life than to cut or fray its thread. Mr. Matthews asserts that the lives of the great scholars in ancient and modern times show that a student who takes abundant food, sleep, and exercise at regular hours, sits down to his meals in a pleasant mood, rests half an hour afterwards, recreates himself by frequent rides or walks, and commerce with his fellows, may toil over his books 10 or 12 hours a day, and yet live happily till he reaches fourscore years, or even longer.

We are glad to hear that a scheme is on foot for founding a Vanaprastha Ashrama at Muttra, some of the objects of which are :—

'To assist Brahmacharins in their strictly observing the duties of their order.'

'To popularise the ancient system of Vanaprastha.'

'To support and educate the children of widows, and orphans.'

'To preach about the improvement and maintenance of Indian Sciences and Philosophies, Arts and Industries.'

The scheme originated with Pundit Mohan Lal Vishnulal Pandia, retired Prime Minister of Partabgarh State, in Rajputana. We note that a plot of land, 11 bighas in area, has been purchased and that the work of building will soon be undertaken.

An interesting lecture on the resources of India was delivered in the India Section of the Society of Arts recently by Professor Wyndham Dunstan, Director of the Scientific Department, Imperial Institute; Lord George Hamilton being

in the chair. Professor Dunstan, having pointed out that the coal-fields of India were inexhaustible, declared that the development of this great industry depended primarily on native labour being organised with consideration and forethought, while next to that came the question of railway rates and factories and dock accommodation. Lord George Hamilton, in winding up the discussion spoke favourably of proposals to establish an Indian School of Mines and to strengthen the Geological Department. The big surpluses Indian finance was showing, which were likely to continue, should be applied to the development of Indian industries, he said, and it was now the policy of the Government in railway matters to look to the proper equipment of the existing lines, rather than to the multiplication of new ones. He agreed that there must be no attempt to apply mining legislation passed for England to the different conditions of India. They must see that there were no unnecessary risks in mines, but they ought not to interfere with women and children finding an occupation to which they had been used for generations.

HEAVEN penetrates to the Depths of all hearts as daybreak illumines the darkest room. We should strive to reflect its light, as two instruments in complete harmony respond to one another.—*Confucius*.

SPIRITUAL thinking is the pioneer that opens the way into the new births, but it must be followed by spiritual *acting* on the part of every faculty. —*Leo Virgo*.

A MUSICAL writer states that fine vocalists are rare in countries where fish and meat diets prevail, and that the voice depreciates as families grow rich and increase the amount of meat consumed. Naples and Genoa, where much fish is eaten, give few of Italy's singers; and the sweet voices of Ireland are found in the country, but not in the town. In Norway, too much fish is eaten to produce singers, but Sweden is a land of grain and song. The carnivorous birds croak: grain eating birds sing.

A WOODLAND TRAGEDY

I see a thrush's feather; blood drops steep
The drifted leaves and forest mold.

I know here was a tragedy as deep
As any of which Shakespeare told

—*Alonso Rice*

FREEDOM

I care not who were visions back of me,
No shadow of their sins on me is shed.

My will is greater than heredity,
I am no worm to feed upon the dead.

My face, my form, my gestures and my voice,
May be reflections from a race that was.

But this I know, and knowing it, rejoice,
I am myself a part of the GREAT CAUSE.

I am a spirit! Spirit would suffice,
If rightly used, to set a chained world free.

Am I not stronger than a mortal vice,
That crawls the length of some ancestral tree?

—*Ella Wheeler Wilcox*.

THERE is no saviour in the world
except Truth. —*Buddha*.

Gr̥abuddha B̥harata

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SRI RAMAKRISHNA'S TEACHINGS

EGOISM

THE "I" which makes a man worldly and attached to lust and wealth is mischievous. The Individual and the Universal are separated owing to this "I" being in the middle. If a stick is thrown across a sheet of water it appears divided into two. The stick is the "*aham*." Take away the stick and it is the same one mass of water.

WHAT is called the "mischievous I"? The "I" which says, "Don't they know me? I have so much money, who is so wealthy as myself? Who dares surpass me"?

THE following are among those who cannot gain self-knowledge. Those who are past of learning, those who are proud of knowledge and those who are vain of riches. If one says to these, "In such and such a place there is a very good Sannyasin, will you come to see him"? They would invariably make many excuses and say they could not go, but in their mind they think they are men of high positions, why should they go to another"?

THE nature of *Tamas* is egoism which is bred of ignorance.

THE rain-water never stands on high ground but runs down to the lowest level: even so the mercy of God stays in the hearts of the lowly, but drains off from the hearts of the vain and the proud.

SO LONG as there is egoism, neither self-knowledge (*jnana*) nor liberation (*mukti*) is possible and no cessation of births and deaths.

THE vanities of others may gradually die out, but the vanity of a saint about his own sainthood dies hard indeed.

RICE, pulse, potato and other things put in cold water in an earthen jar can be touched with the hand but not after heat has been applied to it. The same simile applies to the Jiva. The body is the earthen jar, wealth and learning, lineage and caste, position and power &c., are like unto the rice, pulse, potato &c., and egoism is the heat. The Jiva is made so hot (haughty) by egoism!

THE sun can give heat and light to the whole world, but it can do nothing when the clouds are about and shut out its rays. Similarly, so long as egoism is in the heart, God cannot shine upon it.

THE CRUCIFIXION, DEATH AND RESURRECTION OF JESUS CHRIST

THE ancient Jews predicted great events that concerned their political and religious evolution. "Behold the Messiah cometh" to march Jewish humanity onward, was the chosen theme and the general chorus of the prophets of the Old Testament. But regarding the Messiah-ship of Jesus Christ, there is no clear and distinct prediction in the Old Testament, nor even his birth, crucifixion, death and resurrection. The Messiah was a general term for a *Deliverer* used by the Jewish prophets. But at no time had the spiritual been separated from the political by the Jews. The theory of Jewish Government went hand in hand with the secular and the spiritual. Jewish politics was only Jewish religion in its outward relations, for Jehovah was the political as well as the religious head of the nation. The peculiar constitution of the State inevitably identified this glorious future (the advent of Jesus) with a political and material kingdom in Palestine with Jerusalem as its capital. But such a conception of the Messiah cannot be true of Jesus Christ, for his kingdom was not of this world, and his mission, purely spiritual. He came into this world, as we are told, to establish a kingdom of love and not of aggression. So he was not "the expected Messiah" of the Jews as predicted in the Talmud. Christ himself forbade his apostles to speak of his Messiah-ship—"See that thou tell no man of it."

Not a single sentence of the Old Testament comes under our ken which does in its simple sense signify Christ's Messiahship—his birth, death and crucifixion. Neither did Moses, nor Joshua, neither Jeremiah nor Haggai, neither Ezra nor Habakkuk, prophesy that the Messiah would be a suffering saviour, that is to say, his blood would be shed in the cause of humanity. In vain do our Christian brethren attempt to read into the following quotations from the Old Testament a prophecy of the crucifixion of Jesus Christ. Daniel prophesied "the Messiah shall be cut off" (Daniel IX.26). But it is sheer madness to make it refer to Christ, for the very language unmistakably expresses a king's assassination and not a Messiah's crucifixion for the remission of the sins of humanity. And another prophet, Isaiah by name, foretold, "He hath poured out his soul unto death" (Isaiah LIII.12). But this prediction is uncertain, and has no reference to Christ. In the New Testament nowhere does Christ make any clear and distinct declaration of the alleged crucifixion. The Scriptures do not mean all that they are made to mean.

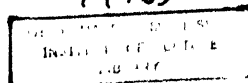
The Synoptics do not agree in all particulars regarding the circumstances of the alleged crucifixion. It is unnecessary to enter in *extenso* into the many differences, but I cite only a few instances and leave them to the consideration of my

aders. In the first place, we are told that shortly before Christ yielded up his spirit, unrest and irritation were felt all over Palestine; that is vividly narrated in Matthew only. Mark and John absolutely speak nothing of this circumstance, and though Luke relates it, he fails to speak of the earth that did quake, and the rocks that were rent and the dead bodies of saints that came into the holy city and appeared unto many." (Matthew XXVII.51-53). In the second place, the Synoptics fail to give exactly the same words of the superscription of Christ's accusation that was put on the cross. They all differ. Besides this, John and Luke say that it was written in three different languages, viz., Hebrew, Latin and Greek; which Mark and Matthew fail to report. And lastly, the Synoptics differ in stating the time when Christ was crucified. Mark says that he was crucified in the third hour and John says in the sixth. Matthew and Luke absolutely omit this. Had the Synoptics been eye-witnesses of the terrible catastrophe caused by the death of Christ, they would have agreed in all particulars. Either they were not present when Christ was on the cross or the whole story is a pure fabrication.

The Holy Book of the Mahomedans furnishes another demonstration, still clearer, distinct and conclusive. But the attitude of Islam towards Christianity requires an obvious consideration before I endeavor to show the unreliableness of the crucifixion, death and resurrection of Jesus from the Islam view-point. Sagacious and discerning in religious zeal, the Mahomedans bear a high esteem for Christ under the name of *Isa Masih* and

regard him as one of the *payagumbars* in the hierarchy of Islam. Needless to mention that the religion of the Prophet of Nazareth is closely allied to the religion of Mahomet. In short, Adam, Noah, Abraham, Moses, Christ and Mahomet are proclaimed the six lawgivers who have announced to mankind the six successive revelations of various rites of the *one immutable religion*. In authority, they rise in just gradation above each other, but whosoever hates or rejects any one of the prophets is numbered with the infidels. The Mahomedans however sneer at the Christian Scriptures, for there is a wide gulf between the Jesus of the Koran and the Jesus of the Bible. In their opinion the Christian Bible is greatly corrupted and altered from the original. The Jews and Christians are charged with corrupting Taurat (the Pentateuch or the Book of the law, given to Moses), Zabur (the Psalm of David) and Injeel (the Gospel of Jesus). The Mahomedans use the word *Takriff* to denote the corruption of the Scriptures. It means to alter or to turn aside from what is true, and they ascribe corruption both to *Manri* (meaning) and *Lafzi* (words) of the Holy Scriptures. They deny Christ to be the son of God, and he is said to have followed the footsteps of his forerunners with the Book of the Law that was sent down before him. All that the Koran acknowledges regarding Christ and his forerunners is this— Ibrahim Khalil-oolah, Musa Kalim-oolah, Isa Ruhallah—that is to say, Abraham was the friend of God, Moses spoke with God and Christ is the spirit of God; and it remains only for Mahomet to stand as the prophet of God—Mahummud Rasulallah.

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Now to return to our subject. Unlike the Christians, the Mahomedans deny the story of crucifixion, death and resurrection of Jesus. It is the firm belief of the Mahomedans that Christ did not die here on earth, nor was he crucified; the fact is that Christ was represented by one in his likeness who was crucified in his stead, for in Sura Nisa of the Koran, IV. 155, 156, we read: "And for that they have not believed in Jesus and have spoken against Mary a grievous calumny; and have said, verily we have slain Christ Jesus the son of Mary, the apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likeness; and verily they who disagreed concerning him were in a doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him; but God took him unto himself: and God is mighty and wise." The Mahomedans firmly believe that God Almighty took him unto himself, and he is still living in the flesh to come down to earth at the approach of the Day of Judgment. The original verse of the Koran, Sura Imran III. 48, runs thus:*

Iz Kala-al-laho ya Isa *innimutawaffika*

*As Christians, the English translators of the Koran wrongly translate this verse in order to bring it into harmony with Biblical narratives, for they actually render the words '*inni mutawaffika*' into English as '*I will cause thee to die*'. Hence I insert the transliteration of the verse. [Vide Sura Nisa, page 19, *Selections from the Koran compiled from Sail, Muir, &c*]

wa rafioka illaya wa mutha-hiroka minal lazeena kafaru wa ja-il-ullazeena atta haveka faukal lazeena kafaru eela yowmil kyaina.

The literal meaning of which is "O Jesus! verily, I will cause thee to come back, and will take thee up to myself and will clear thee (from the imputations) of the Kafirs (unbelievers), and will keep thy followers over (the head of) those who did not believe you (did we consider you as a prophet) till the day of Kyama (Judgment)."

Thus there is a wide gulf between Christian and Mahomedan views of Jesus Christ—a gulf never to be bridged. Had the crucifixion and death of not only an ordinary mortal, but of the Logos who "was with God" and "was God," and who was afterwards "made flesh" and "dwelt among us" been true, it would have filled the pages of the Canonical and Apocryphal Gospels, and have been the general chorus of the writers of the Koran, the Talmud, the Kabala, the Old Testament and the New Testament; nay, it would have illumined the pages of the world's history. No doubt Christianity suffers a mournful eclipse, and the sun fades when we look most and long for its brilliant rays.

PROMOTHO NATH DUTT.

Christian apologists are finding themselves harder and harder pressed by rationalists, until they are forced to make desperate efforts to reconcile the apparent contradictions and inconsistencies which abound in the Scriptures. In hundreds of passages in the Bible they twist the plain, literal, common-sense interpretation out of all recognizable shape by assuming without the least authority in most cases, that the language is figurative and does not mean what it says.—*Howe*.

THE STORY OF KING BUILDER

IN the very ancient times there lived a mighty king named Builder. He had a very excellent friend for whom he did not care: but all slights and non-recognitions notwithstanding, the friend constantly watched him and tried to do him good, incognito. Once the king took it in his head that he would roam all the world over in search of a suitable palace, which he did. When he was nearly disappointed and tired with his long travel, he came across a beautiful city in that part of the world which is known as the Region of Work. The city had nine gates and was well fortified and decorated. In fact there was nothing which king Builder thought could improve its internal or external appearance and arrangement.

While sauntering round, contemplating and admiring the excellence of the city, the king met a lady of wonderful beauty, who had evidently come for an afternoon walk that way. She had ten male and many female attendants with her. But the strangest thing about her apart from her beauty was a fiveheaded snake who kept quite close to her all the time evidently acting as her chief guard.

The more did the king look at her, the more did he bleed from the arrows of love which showered upon him from every feature of the lady, till he was completely overpowered. Addressing her he asked many questions about herself, the city and her attendants. He was very curious to learn about the snake

and finally introduced himself to her adding that she had imprisoned him with invisible chains after severely wounding him in a fight that can be described as bloodless and the arms used therein as intangible. The lady replied that she was the queen of that part of the country, the city belonged to her and the snake was her body-guard, who watched over her every moment, day and night. In fact the latter was her only guard during her hours of sleep. But she did not know who she was, not knowing her parents, nor did she know who built that incomparable city. She invited the king to live there with her and expressed glad concurrence in his proposal of marriage. She said she did not care for any man as she did for him: she had no patience for those who did not apply themselves to the study of the science of love. Continuing she stated in strong language her contempt for those visionaries who forego the certain and tangible pleasures of this world in the vain hope of gaining a blissful state after death: for according to her all possible happiness could be gained in this world. She concluded with flattering herself as being the mistress of the highest fortune in getting him as her husband and issuing immediate orders for the celebration of her nuptials that night.

Each day found king Builder more and more captivated by the charms of his wife. There was none equal to her in devising fresh and fresh means of

pleasure and enjoyment exactly suited to the moment. Each of the nine gates of the city opened out to a different scene, a completely different aspect of things. Not only this, but no two gates led out to a single object which was the same as or had the slightest resemblance to another occurring in any other gate.

In the city there lived many court officers. Of them Mute and Carrier who were blind were the constant companions of the king in whatever he did and wherever he went. In the inner apartments, Variegator was the chief officer who waited upon the king, when in the company of his wife and children he shared in their joys and sorrows. But it was the queen who completely hypnotised him. He got so much under her control that her impulse and wish became his; when she drank wine, he drank to intoxication. What she ate or drank was the choicest food and drink for him. He echoed her unconsciously in, and identified himself with, every mood of hers; when she sang, he sang; when she cried, he cried; when she laughed, he laughed; when she gossiped, he gossiped; when she ran, he ran; when she was still, he was still; when she lay down, he lay down; when she sat, he sat; when she heard, saw, smelt, or touched anything, he exactly did the same; when she was sorrowful, he lamented like one helpless and when she was cheerful, he became the happiest of men. In this way, having lost all independence and self-control king Builder lived there, the sporting automaton of his queen.

King Builder was passionately fond of hunting. When he used to go into the forest of Five Terrors in search of game

accompanied by his eleven choice *shikas*, riding on his beautiful chariot which was strengthened by a couple of posts and fitted with two wheels and three flagstuffs, drawn by five horses and well covered by a sevenfold coat of armour with five holes for shooting out, he would nearly forget even his own beloved wife, for which crime, as could be easily imagined, he had on return home to pay dearly.

Thus king Builder lived on, a father of many hundred sons and daughters, deeply attached to his family, tasting the varied pleasures and pains of life.

The invisible *gandharva* Irresistible, who was an inveterate robber with his 360 male and the same number of female attendants, waged unending war on king Builder ever since the latter entered the famous city of the Nine Gates. The tireless five-headed snake kept the robber successfully at bay for full one hundred years. The force of the besiegers was reinforced by the accession to it of a demon king and his hideous sister with numerous attendants and followers who assailed the city on all sides. At last when the snake got enfeebled the besiegers set fire to the city and closing in with the king laid him low. The snake unable to stand the fire any longer, made off from the city with great difficulty shaking from head to tail. And the king with his mind enveloped in deep dark sorrow for his beautiful wife fell an easy prey to his enemies, who cut him into pieces.

In his next incarnation, king Builder having died with the intense thought of his queen in his mind, was born as the daughter of a great king. She was very desirably married and lived a long and

happy life with her husband and many children. When her husband left his home and kingdom to enter into the forest-life, she followed him. After a time her husband died in the forest and she prepared to burn herself in the funeral pyre with her husband's corpse. At that moment the friend of her previous Builder incarnation who used always to watch Builder closely and do good to him, unseen, appeared on the scene in the form of a Truth-knowing Brahman and addressed her thus: "Do you know who thou art,—thou who art now masquerading in the garb of a beautiful lady? Both you and I were swans of the mind lake where we lived together before you decided to taste earthly pleasures and left me. You are the Self. The city of Nine Gates you chose to live in was the subtle human body. The queen of the palace whom you married and identified with yourself, was dual self-consciousness, the source of the feelings 'me' and 'mine.' Her ten male attendants were the ten senses of perception and action respectively, the many female attendants the many impulses of the senses, and the five headed snake was the fivefold *Prana*, vitality. The nine gates were the nine sense-openings. Mute and Carrier were the hands and feet respectively. Variegator was mind."

Hunting stands for enjoyment of sense-objects. The forest of Five Terrors symbolises the household where occur the five *gunas* or sins*. The eleven hunters

*Accruing from the inevitable killing of life due to the use of the husking and grinding instruments, oven, waterpot and the broom.

stand again for the ten senses and the mind. The chariot is the gross human form. The two pillars that support it are the feelings "me" and "mine." The two wheels are happiness and misery. The three flagstaves are the three *gunas*, *Satva*, *Rajas* and *Tamas*. The five horses are the five senses of cognition. The sevenfold coat of armour is the sevenfold material of which the body is made. † The five holes in it are the five sense apertures. The *gandharva* Irresistible is time and his 360 male and the same number of female attendants represent the days and nights of a year and the fire that he set to the city stands for the agony preceding death.

The demon king is death; the demoness his sister is old age; their attendants and followers are the various maladies which attack the human frame when it approaches its end.

BHAGAVATA.

†Humor, blood, flesh, fat, marrow and the vital fluids.

When a man thinks of objects, attachment for them is formed. From attachment arises desire; from desire arises wrath. From wrath arises delusion; from delusion, loss of memory; from loss of memory, failure of discrimination; from failure of discrimination he is utterly ruined. (*Gita II, 62-63*).

Thou Life within my life, than self more near!
Thou veiled Presence infinitely clear!
From all illusive shows of sense I flee;
To find my centre and my rest in Thee.

—*Eliza Scudder.*

A WONDERFUL PSYCHIC

THE following is abridged from an American paper :— Further out into that vast untrodden realms of psychological knowledge than any one has gone before, recently have passed Dr. Frank Brett of South Braintree, Mass., and his 11-year-old son Alfey Lionel.

Hypnotised by his father, who is a physician, this remarkable lad can see things which hitherto have been revealed only to the material optics of the X-ray machine. But he goes beyond that, for while the X-rays point out in the skiograph, or, as seen through the fluoroscope, only darkened outlines, the boy sees all the colours. He can make out all the bones of the human body of any person at whom he looks, no matter how snugly that person may be clothed. The boy described the bone formations in the arm of Mr. L. J. Meacham one of the most experienced hypnotists in the country without ever having seen him before, and without touching the arm and while that number was fully clothed. But even more wonderful than that was another experiment in which the boy plainly saw and indicated to his astonished auditors the brain flashes of the sensory and motor nerves from the brain centres to the arm and back again, and indicated by his fingers the very spots in the cerebrum as the origin places of the flashes, in which scientists are agreed are located the centres for controlling the movements of the upper extremities. One day Alfey startled his father by declaring, while in a

highly hypnotised state : "Why, papa, I can see your bones." Mr. Meacham was the unfortunate possessor of a peculiar elbow, which has been a puzzle to several hundred of more or less eminent surgeons. Alfey looked first at the one and then at the other for two or three moments. Then he pointed at the left arm and said : "This one is not like the other one. This one is funny." The boy was called on to tell why the left elbow was funny. This seemed a pretty hard problem for an eleven-year-old. With little hesitation he placed his hand upon the outer condyle of the prepared humerus and said, "There is something gone there." He was asked if he observed anything further, and he replied "There is a piece of gristle there," pointing to the space between the upper ends of the ulna and the radius. Wonderful as it may seem this little lad of 11, bright and healthy-looking, practically had described the condition of a joint as it had been determined by the most eminent authority upon fractures and dislocations and by skillful use of the X-rays.

In describing how he sees things, he says that when he is in that state all things appear differently. There are new lights and shadows, not ordinarily visible and which somewhat resemble those seen in a candle coalfire.

Possibly the most remarkable of all the experiments which have been made with young Brett are those conducted by Dr. J. S. Flagg, a scientist of note, who to ascertain if the boy could observe the workings of the brain, asked him to

observe his father's head very carefully. While the latter raised his right arm and dropped it, Alfey exclaimed, "Oh papa, there was something jumped out right here and then went back and a streak ran into your shoulder and down your arm to the elbow here," placing his forefingers on each side of the head just over the areas where neurologists, in accordance with the most approved view of to-day, have agreed the centres for controlling the movements of the upper extremities are located. Thus in a moment they are able to establish, or at least corroborate, facts that have required years of patient

research, and hundreds of experiments upon monkeys and other animals.

Now as to the explanation : Dr. Brett's theory as to the nature of the power is that when the boy is in a certain stage of hypnosis, his nervous system becomes more delicately balanced and is then affected by vibrations not ordinarily recognizable, and thus he is able to see through flesh and even through bone. The peculiar lights and shadows observed corroborate this theory, as do the modern discoveries in X-rays and wireless telegraphy, to say nothing of experience in telepathy.

WHAT IS VEDANTA ?

MANY people have the erroneous idea that by Vedanta Philosophy is meant a philosophy confined exclusively to the Vedas, or Sacred Scriptures of India; but the term "Veda" in the present case is used to signify, not a book, but "wisdom," while "anta" means "end." Vedanta, therefore, implies literally "end of wisdom", and the philosophy is called Vedanta because it explains what that end is and how it can be attained. All relative knowledge ends in the realization of the unity of the individual soul with the ultimate Truth of the universe. That ultimate reality is the universal Spirit. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so the rivers of relative knowledge, flowing through the various stages of the phenomenal universe, ultimately end in the infinite ocean of existence, intelligence, bliss and love.

To realize this unity must be the aim of all true religions, but the religious history of the world shows that no other nation has ever at any period understood it so clearly, or preached it so boldly, as did the sages among the ancient Aryans who inhabited India. For nearly five thousand years, indeed, India has held in her bosom the sublime idea that "Truth is one, but the means of attaining it are many." In the Rig-Veda, the most ancient of all known scriptures, we read, "That which exists is one, men call it by various names". The Jews call it Jehovah ; the Christians, God or Father in Heaven ; the Mohammedans worship it as Allah ; the Buddhists, as Buddha ; the Jains, as Jina ; while the Hindus call it Brahman.

Upon this fundamental Truth rests the whole structure of Vedanta teaching and students of comparative religions are coming to recognize that because, more

than any other religion or philosophy of the world, it insists upon this doctrine of the unity of existence under a variety of names, it offers, as can no other, an adequate foundation for all the different phases of dualistic, qualified non-dualistic, and monistic systems of religious thought. Vedanta, indeed, may be said to establish a universal religion, which embraces all the special religions of the world.

This uniquely universal character, moreover, is still further emphasized by the fact that it is not built round any particular personality. Any religion or philosophy that depends for its authority on a specific personality can never satisfy the demands of a universal religion. In order to make a system of philosophy or religion universal, the first thing necessary is that it be absolutely impersonal. So long as there is a founder of a religion, so long is it limited by the personality of the founder, and cannot be universal, as we find in special religions like Christianity, Mohammedanism, Buddhism, and kindred faiths. The followers of each of these great religions, forgetting the principles, become attached to the personality of the founder and refuse to recognize any other; and this results in the discord, conflict, and persecution with which the pages of religious history are filled.

The system of Vedanta has many phases. The dualistic phase includes the fundamental principles of all the dualistic or monotheistic systems, such as Zoroastrianism, Judaism, Christianity, and all systems that advocate the worship of the personal God, or devotion to any divine ideal.

The qualified non-dualistic phase embraces all the systems which teach the immanency and transcendency of God. It includes all such ideas as "God dwells in us as well as in the universe"; "We live and move and have our being in God"; "He is the soul of our souls"; "We are parts of one stupendous whole"; "We are the sons of God, the children of Immortal bliss," etc. But the monistic phase of Vedanta is the most sublime of all. Very few thinkers can appreciate the grandeur of spiritual oneness. Yet herein lies the solution of the deepest problems of science, philosophy, and metaphysics, and the final goal of all religions. It alone explains how it is possible for one to say, "I and my Father are one." •

Vedanta is a system of religion as well as a system of philosophy. There are, it is true, many systems of philosophy in Greece and Germany, but none of them has succeeded in harmonizing itself with the religious ideals of the human mind, or has shown the path by which man can attain to God-consciousness and emancipation from the bondages of ignorance, selfishness, and all other imperfections, in so rational a way as has the Vedanta philosophy in India. It does not ask anybody to accept or believe any thing which does not appeal to reason, or which is not in harmony with the laws of science, philosophy, and logic. But in India, it must be remembered, religion has never been separated from science, logic, or philosophy. As a consequence, Vedanta, ancient as it is, is none the less in strict accord with the ultimate conclusions of modern science, preaches the doctrine of evolution, and

still has room left for all truths which may be discovered in future.

Another notable feature of Vedānta is that it does not prescribe to all one special path by which to reach the ultimate goal of every religion. On the contrary, it recognizes the varying tendencies of different minds, and guides each along the way best suited to it. It classifies human tendencies into four grand divisions, which, together with their subdivisions, cover almost all classes of people; and then it sets forth the methods which may be helpful to every one. Each of these methods is called in Sanskrit "Yoga."

First is Karma Yoga. It is for the active man, for those who like to work and are always ready to do something for the help of others: in short, it is for the busy, every-day working man or woman. Karma Yoga teaches the secret of work, and tells us how we can turn our daily tasks into acts of worship, and thus reach perfection in this life through work and work alone. It is essentially practical and absolutely necessary for those who prefer an active career, for it will teach them how to accomplish a maximum of labor with a minimum loss of energy. The larger part of mental energy of the majority of people in this country is needlessly wasted by the constant rush of their daily lives, which is merely the result of lack of self-control. Did they know the secret of work they would not only avoid this waste, which is the cause of the many nervous disorders to which they are at present subject, but would actually lengthen their days. Karma Yoga reveals this secret, and opens the way to complete self-mastery.

The next method is Bhakti Yoga. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. In a word, it is the path of devotion and love. It explains the nature of divine love and shows us how to turn human love into divine, and thus fulfil the purpose of life both here and hereafter.

The third is Raja Yoga—the path of concentration and meditation. The field of Raja Yoga is very vast. It covers the whole psychic plane and describes the processes by which the psychic powers are developed, such as thought-reading, clairvoyance, clairaudience, the evolving of finer perceptions, the going out of the body, the curing of disease through mental power, and the performing of all such acts as are ordinarily called miracles. All the psychic powers which were displayed by Jesus of Nazareth and his followers, and which are used to-day by Christian scientists, mental healers, faith healers, divine healers, and the various other kinds of healers, have been displayed from ancient times by the Yogis in India.

Raja Yoga takes these psychic powers and phenomena, classifies them and makes a science out of them. It also teaches the science of breathing. The wonderful effects of breathing exercises on mind and body are not unknown to the mental healers of the West. If, however, Raja Yoga deals scientifically with the psychic powers, it does not cease to warn its students that the attainment of any of these powers is not a sign of spirituality. This is a great lesson which the mental healers and Christian scien-

tists of this country especially, will have to learn from the Yogis of India. Little brains and weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself; and they think that they have reached the highest state of spirituality because they have the power to cure headache or heartache. Raja Yoga, however, teaches that the exercise of psychic power and the making a profession of it are great obstacles in the path of spiritual advancement. Its principal aim on the contrary, is to lead the student, through concentration and meditation, to the highest state of super-consciousness, where the individual soul communes with the universal Spirit and realizes the unity of existence, eternal peace, and happiness.

Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. This is for those who are intellectual, discriminative, and of a philosophical nature. Thus we can see in some slight degree how universal is the scope of Vedanta. It also explains the fundamental principles of spiritualism; tells us how the soul exists after death and under what conditions; what kind of souls can communicate with us, and what becomes of them afterwards; how the earth-bound souls, being subject to the law of Karma or Causation, reincarnate on this earth, taking human form again and again. It explains the science of the souls; and it expounded the law of correspondences ages before Swedenborg was born.

The religion of Vedanta accepts the teachings of all the great spiritual teachers of the world, recognizes them as

Incarnations of Divine Spirit, and has room for those who are yet to come for the good of humanity.

Vedanta explains the basis of ethics. Why should we be moral? Not because some one has said this or that; not because it is written in a certain chapter of a certain scripture, but because of the spiritual oneness of the universe. If you injure another, you injure yourself. If you are wicked, you not only do harm to yourself but also to others. It also explains through this spiritual oneness why we should love our neighbor as ourselves, because in spirit we are already one with that neighbor. 77163

The ethics of Vedanta bring peace and harmony to the religious world. Wherever Vedanta reigns, religious toleration and cooperation among all sects prevail, and religious persecution ceases forever.

A student of Vedanta does not belong to any sect, creed, or denomination. He is neither a Christian, nor a Mohammedan, nor a Buddhist, nor a Jain, nor a Hindu; yet in principles he is one with all. He can go to a church or a mosque or a temple. He is a follower of that nameless and formless Eternal Religion, which underlies all the special religions of the world; and as he grows into a deeper and deeper understanding of this universal religion, he cannot but declare, as did Professor Max Muller, "Vedanta has room for almost every religion; nay it embraces them all." And so it must, because its whole teaching is based on those all-inclusive words of the Blessed Lord Krishna in the Bhagavad Gita:

"Whosoever comes to me through whatsoever path, I reach him; all men are struggling in the paths which ultimately lead to ME, the Eternal Truth."

ABHEDANANDA.

OUR RELIGIOUS BODIES

Religion

WE have in our country at the present moment several religious bodies, the existence of which betrays the spirit of organised action. We watch the movements of these bodies with considerable interest, since the great names associated with them arouse in our minds visions of progress and betterment that are coming. But at the same time we plead guilty to a misgiving which would cruelly scatter these visions as soap as they are up—is it the child of the lesson brought home by past experience?

We know associations have their use. They are the brains, as it were, of communities, and point out the path by following which the latter fulfil themselves. And like brains they degenerate,—into places for useless and harmful controversies and oratorical flourish, and are soon wiped out of existence without leaving a trace behind.

We have not unoften noticed with great pain people gather together in regular assemblies only to set forth in eloquent terms the past glory of India. Of course a right knowledge of the past is necessary to determine the course to be taken. But in the absence of practical work, these talks amount only to self-praise—praise of a self that is dead and past—the best possible friend to inherent inertia and the most dangerous foe on the path to progress.

We do not wish merely to criticise. We beg to suggest a remedy. This seems to us to lie in forming a *central organisation of work* where the best men and material should be brought together from all the existing religious bodies. These picked men should after

mature and deliberate consideration, determine the lines of work and then set to practising the plans themselves. Unless the best men that are available are gathered together in a common purpose and undertake to practically carry out their hopes and wishes with their own hands, there is little hope of any good ever coming from any of these associations or bodies.

It is not desirable that the different bodies should die out, being deprived of their best men and resources. They should co-operate with the central organisation by serving as feeders, and spreading its ideas among the people of their respective localities, enlisting their sympathy and raising funds for it.

Two problems face us. First, stopping the loss which the nation sustains by (a) death and deterioration from starvation and (b) by perversion into foreign creeds; and secondly equipping the masses with resisting power by improving their moral and material condition. The solution of both of these problems can, to a great extent, be helped by a wide diffusion of the right kind of knowledge and by the opening up of fresh fields of work.

Who does not know that thousands upon thousands are dying every year of sheer starvation and hundreds are going into foreign folds only to save themselves the unbearable throes of an empty stomach? It is madness to expect that people with their nerves completely shattered and their brains thrown out of order by the excruciating torments of hunger followed by disease, should cling to their own faith simply out of devotion to it, or because their forefathers attained to a glorious height through it. It will be

only adding to their anguish to talk of ideal things to them. He who really feels for them will first feed them and bring them to their normal condition. Then they should be taught how to hold their own against the forces that tend to throw them off their material well-being. Ideal religion should come last—after they have been completely safe-guarded (by means of *practical* religion) against the weaknesses that follow in the track of physical privations.

The first thing is the spread of education, the wide diffusion of healthy ideas—physical moral and sanitary—which are truly helpful to men in various conditions to raise themselves higher. Therefore the first practical step in this direction is the founding of an institution for training teachers, who by personal contact, teaching and example will keep the circle of progress ever expanding onward.

The publication and circulation of pamphlets and leaflets in all Indian vernaculars, embodying the best thoughts on healthy social, religious and sanitary principles, is a fitting complement to the work of education which we would suggest the central organisation to take in hand.

The taking back of perverts into Hindrism will also be a strong check upon the de-Hinduising forces that are at work in our country. We believe that the present condition of our nation makes the strongest demand upon all orthodox bodies to apply their reason, heart and knowledge of the Scriptures to throw open the door which has been kept so long shut against those who out of ignorance and under the severe stress of necessity have allowed themselves to be perverted from their peerless ancient religion.

Ours is an agricultural country. There can be no doubt that if scientific knowledge can be brought to bear upon the natural resources of the country, the material condition of the

people will be much bettered. To us it therefore seems that to fight chronic famine no better preparation can be made than to start on a large scale, an Agricultural Institute where training can be given by experts brought over from foreign countries. In this connexion attention is also drawn to the necessity of doing something towards the revival and progress of indigenous industries.

We are painfully conscious of the immense national energy that is wasted by leaving orphans, widows, and other helpless men and women to their own fate. If this waste energy could be reclaimed, it could be turned to many highly useful purposes. Leaving them to shift for themselves not only means loss of numerical strength to the nation, but something more. Left to themselves they turn out (as is quite natural) bad characters, and bad characters cannot but be positive influences for evil to the nation to which they belong. Orphanages and homes on a large scale should therefore be opened to reclaim this waste energy and the sooner it is done the better.

Our Scriptures lay the greatest stress upon love—looking upon every individual as one's own self. But our conduct shows that we of all nations have wandered away most from this central teaching. The idea of a national unity is most wanting in us and what does this mean but want of sympathy and fellow-feeling? The poor starving wretch dying under the very eyes of his prosperous brethren has no consciousness that he has a claim upon their sympathy. The roving orphan meets none upon whom he can count for help. Can a nation, so fallen from its own ideal live long? The thought is painful, yet it is a fact and we cannot shut our eyes to fact. If our religious bodies really feel for the country, its people and its religion, let them show it by *work*.

A SANNYASIN.

PRABUDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! and stop not till the goal is reached .

Katka, Upan. I. iii. 4

No. 69, APRIL 1902

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THE March report of the Kankhal Sevashrama shows eleven out-door Sadhu patients of whom seven were cured, one left treatment and three are still under treatment. The number of poor Grihastha out-door patients was three only. Of these two were cured, and one left treatment. There were four in-door Sadhu patients—all of whom were cured.

Expenditures.

	R.	A.	P.
Food	...	3	15 7½
Light	...	0	5 6
House rent	...	3	0 0
Establishment	...	2	6 0
Medicine	...	0	6 0
Postage	...	0	4 0
Sundries	...	0	2 9

Total ... 10 7 10½

Besides the above, 15 srs. of rice, 14 srs. 4 chs. of dal, 1 md. 21 srs. of flour kindly contributed by a generous friend were consumed. A large mat was thankfully received from Lala Gangasaran Sajjan Mal of Kankhal.

THE following is the report of the Rishikesh Sevashrama for the month of March.

There were 70 Sadhu out-door patients of whom fifty-eight were cured, seven left treatment and five are still under treatment. The number of poor Grihastha patients was twenty one, of whom eighteen were cured, two left treatment and one is still under treatment. There were seven Sadhu in-door patients of whom six were cured and one is still under treatment.

Expenditures.

	R.	A.	P.
Food	...	2	15 0
Light	...	0	3 0
Railway fare	...	0	3 5
Medicine	...	1	7 0
Contingencies	...	0	5 6

Total ... 5 1 9

Besides the above, 5 srs. 12 ch. of rice, 9 srs. 2 ch. of dal, 18 srs. 12 ch. of flour, 1 sr. 8 ch. of salt, and Rs. 2-9-0 worth of milk kindly contributed by a generous friend were consumed.

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CORRESPONDENCE

NEW YORK VEDANTA WORK

To the EDITOR, Prabuddha Bharata.
Sir,

The annual meeting of the Society held on the 21st of January, afforded an excellent opportunity to judge of the status of the organization ; and all those who listened to the reports of the various committees, must have felt that the promise of the autumn had already been fulfilled. One of the most gratifying features in the general tone of the gathering was the greater understanding and appreciation shown of what the Society owed to the Swami Abhedananda as its Master and Spiritual Teacher. The President, Dr. Parker, in alluding to this, emphasized the fact that the Swami stood not only as the spiritual, but also as the temporal head of the organization ; and reminded all those present that the well-established condition of the work was due entirely to his patient devotion and persistence in the face of apparently insurmountable obstacles.

In the customary routine of the Society, one of the most encouraging signs of the hold which the Vedanta teaching has taken upon the public, is the increase in the attendance at the Tuesday evening lectures. This course is always more advanced than that offered at the Sunday series in Carnegie Lyceum, and the exposition of the Upanishad "The Secret of Death," which the Swami has been giving during the last three months has been specially profound ; yet week after week the rooms

have been crowded to the doors and every one has listened with wrapt attention.

The Children's Class is also beginning to assume a more important place, and every Saturday brings fresh accessions to it ; while the audiences at the Carnegie Lyceum on Sunday now number at times as many as SIX hundred. The subjects treated during January and February have been :

JANUARY

- 5th—Pantheism and Vedanta.
- 12th—Science of Breathing.
- 19th—Truths of Christian Science.
- 26th—Power of Concentration.

FEBRUARY

- 2nd—Was Christ a Yogi ?
- 9th—How to gain Self-control.
- 16th—Spiritualism, Ancient and Modern.
- 23rd—Communion with God.

The list of March and April reads :
Secret of Work.
Duty or Motive in Work.
Heredity and Re-incarnation.
Buddhism and Vedanta.
Worship of Divine Mother. (Repeated by request).
Efficacy of Prayer.
Was Christ a Yogi ? (Repeated by request)
Salvation through Love.
What is an Incarnation of God ?

L. G.

New York, Feby. 6th, 1902.

NEWS AND NOTES

THE Berlin electric overhead and underground railway has been formally opened.

THE University Commission has returned to Calcutta from tour and commenced sittings at the Town Hall.

MARCONI'S life has been insured for £200,000 by the company formed to take over his system of wireless telegraphy.

PLAGUE has got firm hold of several towns in Australia, notably Sydney, where plague mortality is of daily occurrence.

THE tribes of the Hindu Kush have been discovered to respect caste observances similar to those that prevail in India.

PROFESSOR Marshall has arrived in India and has taken up his duties as Director-General of the Archæological Survey.

MR. MARCONI says that the G. P. O. monopoly prevents him from establishing and working his system throughout the British Isles.

THE King and Queen Alexandra have intimated that they will do all in their power to stop the slaughter of birds for ladies' hat trimmings.

THE Government of India have received official intimation that the Turkish Government have imposed ten days' quarantine at the Hedjaz upon all arrivals from India.

THE will of the Duchesse de Valence who died in December, provides that her famous jewels and collection of lace shall be sold and the proceeds distributed among various charitable institutions.

A PROPOSAL that Japan should send three or four of her best ships to attend the naval celebration on the occasion of the Coronation of King Edward is gaining much support among the Japanese.

THE famine returns for the first week of March show about 323,700 persons on the lists, of whom 247,000 belong to Bombay districts, 32,700 to Rajputana, 34,700 to Central India States, and 9,300 to Ajmer-Merwara.

THE Government of India have accepted the necessity of the demolition of the Sadar Bazar, Rangoon, in the interest of the public health, and have agreed to contribute half a lakh of rupees towards the cause of this measure.

MR. HARRY F. WITHERBY is just about to leave England on a new ornithological expedition to Persia. It is Mr. Witherby's intention to penetrate the mountainous region north-west of Shiraz, after working the area between that town and Bushire.

Prabuddha Bharata

Vol. VII.]

APRIL 1902

[No. 69]

SRI RAMAKRISHNA'S TEACHINGS

EGOISM

It is a great degradation to be conceited. Look at the crow, how wise he thinks himself to be, he never falls into a snare, he flies off at the slightest approach of danger and steals food with the greatest dexterity, but the poor fellow cannot help eating filth. This is the result of being overwise or having the wisdom of the pettifogger.

VANITY is like a heap of rubbish or ashes on which water, as soon as it falls, dries. Prayers and contemplations produce no effect upon the heart puffed up with vanity.

Those that seek for name are under delusion. They forget that everything is ordained by the Great Disposer of all things - the Supreme Being, and that all is due to the Lord and to nobody else. It is the wise that say always, 'It is Thou, It is Thou, O Lord,' but the ignorant and the deluded say, 'It is I, It is I.'

ON two occasions the Lord smiles.

(1) A person is taken seriously ill and is shortly going to die. The Doctor steps in and says to his mother, 'Why, there is

no cause for anxiety at all. I take upon myself the saving of your son's life.'

(2) Two brothers are busy making a partition of their land. They take a measuring tape, put it across the land and say 'This side is mine, that side is yours.'

Those who have read a little become puffed up with pride. I had a conversation on God with . He said, 'Oh, I know all these.' I said to him, 'Does one who went to Delhi go about telling that he did so and make a display? Does a Babu say he is a Babu?'

The dyspeptic knows too well that sour stuffs are injurious to him, but such is the force of association that their sight is enough to make his mouth water. So, even if one tries hard to suppress the idea of I-ness and mine-ness, yet, in the field of action his unripe Ego shows itself.

If one ponders over the 'I,' and tries to find out what it is, one sees it is only a word which denotes egoism. It is extremely difficult to shake off. Then he says 'You wicked 'I' if you will not go by any means, remain as the servant of God. This is called the 'Ipe I'.'

TRUTH IS SIMPLE

WITH knees touching the ground, mother and son were leaning over a tiny sprout just lifting its little head above the earth, intoxicated with the joy of a new world of air and sunshine.

"I see it coming steadily up," cried the ruddy six-year-old in delight, without turning his gaze from the microscope. "What is it that is pushing the tender stem up, mother?"

"It is the life-force within the tiny plant, my son," replied his mother. "The more is it able to absorb nourishment from without the quicker and better it grows. Look at that wild rose there and the garden rose on the border, how different they are. But do you know what made them so different? Nourishment. The wild rose was cultivated, plenty of nourishment in the shape of manure, sun, atmospheric elements were given to it and slowly as it absorbed them and changed them into its own life principle it began to be different till it became the beautiful garden rose that you see."

The little boy looked up to his mother, his beautiful clear eyes filled with wonder. "Then, all the time the wild rose was taking things from outside and making them a part of itself?" remarked he.

"Yes my child," said his mother, "that is the work of the life principle within. It is always expanding by absorbing things from outside. If you think of it, you will see the same is done by the knowledge principle within you. Your

knowledge principle is always wanting to know more. Whenever it knows a thing rightly and well it absorbs and changes it into itself and expands and grows——"

"So my knowledge principle can become like a garden rose from a wild rose if I give it plenty of nourishment"—interrupted the child,

"Yes, my son," said the mother. "That is exactly what your knowledge principle will be. You see, with your knowledge growing every day, even as the sprout that you were looking at through the microscope does, you will get more and more joy and power, as the wild rose gets sweet smell, rich color and beautiful form on its way to become the garden rose."

"Oh! I shall be so glad to become like a garden rose from the state of a wild rose."

"You are sure to be, my cherub," rejoined his mother. "The knowledge principle in you is what people usually call the light of God. The more you let God manifest in you by increasing this light, the more joy and power—the attributes of God—you have, till a time will come when you will be full of light and full of God".

"The knowledge principle, then, is the real God".

"To be sure, my boy", answered his mother. "And to manifest the God in you more and more, you will have to make the instrument for absorbing knowledge—the mind, purer and purer. And

"I have to'd you how to do it. Never be hasty in act or speech. Never cause pain to anything, for in every thing there is life and feeling even though you may not see their manifestation. And back of

life and feeling there is the omnipresent God. Do not forget my child that the same God that is in you is equally in every thing else."

SANANDA.

DUTY

THE increasing light shed upon the tenets of ancient Hinduism by the researches of orientalists has tended to dispel the misconception that Hinduism is a religion which preaches asceticism only; that it offers no attraction or consolation to the man of the world whose end and aim in life is to live and die in the honest performance of his duty. The Bhagavad Gita which probably contains the quintessence of the entire teachings of Hinduism, is a discourse addressed to the man of the world, to Arjuna the warrior, having for its professed object his deliverance from the ignorance which made him resolve to shirk his appointed duty under the false notion that the slaying of his kinsmen was sinful. Apart from the Bhagavad Gita the many religious books of the Hindus abound with stories and incidents illustrative of the same central idea that the path of duty is the way to deliverance.

Such an episode is the story of the sixteen kings related by the great sage Vyasa to king Yudhisthira while condoling the death of his nephew, Abhimanyu in battle. The story is too long for reproduction here. We shall see how Badarayana applied its moral for convincing Yudhisthira that the death of his nephew in the performance of his duty

was not an event to be grieved for.

When the news of prince Abhimanyu's death was conveyed to king Yudhisthira he naturally became prostrate with grief. Abhimanyu was the favourite of the family. Though the five brothers had a son each by queen Draupadi, yet all of them, as well as queen Draupadi herself had particular affection for Abhimanyu. Apart from his good looks and many accomplishments, he formed the tie which connected them with Lord Sri Krishna, being the son of Arjuna by Sri Krishna's sister, Subhadra. The loss of a young prince of such promise was a blow to the king, who sent the boy to fight without his father's knowledge, placing too blind a confidence on the boy's enthusiastic assurances of being able to successfully break through the strategic arrangements planned by such a veteran warrior as Drona. The feeling therefore, that he was in a measure accountable for having sent the boy to an early death, due to lack of consideration on his part of the unequal character of the combat which Abhimanyu was forced to face, overpowered the king, and he, even he, the proverbially calm and resigned Yudhisthira, abandoned himself to so much grief that his condition excited the commiseration of

the sage Vyasa who came down to offer consolation and advice. Among other precepts of counsel and comfort the sage narrated the story of Srinjaya, a great king of old, a short sketch of which is as follows: -

King Srinjaya was a very wise and valiant king who once ruled over Bharata Varsa. This king had an eminent preceptor in the sage Narada, whose spiritual power formed the king's support in the performance of his onerous duties. The king ruled wisely and well for many years and scattered plenty over the land. The days wore on and the king began to feel old age creeping upon him. Soon he must lay down his duties and seek the peaceful retirement of the jungle to end his days in meditation and prayer. But to whom was he to leave the crown which he was beginning to feel heavy? God had given him no heir to carry on his name and fame, whom he could bring up after himself, a great warrior and a wise king. The king in his difficulty sought the aid of Narada. The sage gave him his blessing and promised him a son whose very excrements would be shining gold. The king was delighted. The blessing was fulfilled to the letter. The king already rich, became richer as each day passed, and paved his city with gold and showered gold upon his subjects. Though he thus made all about him happy and contented, yet he excited the covetousness of certain unprincipled persons who conceived and successfully carried into execution a plan of kidnapping the little prince who was barely six months old. But covetousness never pays. The evil does not knowing precisely how the old king

managed to extract so much gold out of his son, tore the poor infant's stomach open in the hope of finding an unlimited store, within. Finding nothing inside they suspected one another and fell out, the result of the strife being that none lived to expiate the great sin they committed. The king found his son's mutilated corpse with his murderers scattered around, themselves ignobly slain. Though a wise king, and a disciple of Narada, Srinjaya was after all a human being and was deeply grieved at the sad and cruel end of the child who was truly the only hope of his old age. Narada ever ready to aid and counsel his disciple at once appeared on the scene and tried to assuage the king's grief by impressing upon him the truth that death was a necessary sequence of birth and by way of illustration narrated the story of the sixteen kings we have referred to at the outset. All these sixteen kings, one of whom was the Lord Sri Rama himself, lived their appointed days, strove to do their duty and finally like all other men succumbed to death. "When even such men died", said Narada to king Srinjaya, "why grieve for an infant which had just begun to live? Does any one grieve for the numerous blooms and butterflies that charm the world for a brief period and then quietly fade away?" The deeply spiritual mind of the king readily assimilated the sage's teaching and he soon reconciled himself to the inevitable. The king's fortitude pleased the sage who rewarded him for his courage by bringing back the dead boy to life, who afterwards lived to be a great king like his father.

Having related this story Vyasa

remarked that he could bring back Abhimanyu to life, but he would not do so because the prince had died in the performance of his duty as a warrior. By the cumulative effects of actions in previous states of existence he had been born in a family of heroes, had all the purificatory ceremonies befitting a twice-born performed for him, had with the aid of these ceremonies as well as his training as a Kshatriya become qualified for the performance of his duties and had met with his death like a hero while fighting bravely for a just cause, leaving an issue to keep alive his family traditions and religious duties. His mission fulfilled, he had gone to live in a higher sphere where also he had his *Karma* to work out. It would be a pity to disturb him and pull him down again into earthly existence.

Now comes the moral. The bearing of the story of the sixteen kings and king

Srinjaya and Vyasa's advice to Yudhis-thira on the central idea of duty from which we set out, consists in this fact that whereas the sage Narada considered it advisable to revive the infant son of king Srinjaya who had not given any indication of the kind of man and prince he was going to turn out, the sage Vyasa declined to lengthen the life of Abhimanyu—in every respect a great prince. The reason for the difference lay in this: in the one case the infant had not had time to fulfil what it was born to perform; in the other, the prince had fulfilled his mission in life and had qualified himself for entering into a higher plane of existence. We must all realise therefore that we are here to work out our *Karma* and so long as we do it as we should, even death need have no terror for us.

K. GOPALAN NAIR.

WOMAN IN ANCIENT INDIA

(Continued from page 35.)

MALAYAVATI: The wife of Shalivahana. She was well-versed in the Shabda-Shastras.

(11) KAMALA: The wife of Devadatta. She was learned in the Shastras and skilled in the Arts.

(12) MRIGAVATI: The mother of Udayanacharya. She was highly educated.

(13) SANKRITYAYANI: She was learned and led a life of austerities. (Vrihat Kathasara).

(14) AKA: The disciple of Ramadas Swami. She was an earnest follower of the path of spiritual knowledge.

(15) BANKA: A potter's daughter. She was a learned Brahmavadini. She held a famous discussion with her father, Raka, on the Advaita Vedanta. (Bhakta Vijaya, Chap. 11).

(16) SURYAVATI: The wife of the king Anantadeva. She was highly educated and great. (Kathasaritasagara).

(17-27) MUKTABAI, JANABAI,

ABHAYARA, APAGGA, MURAGGA, BALIJA, MOHANANGI, MOULLI, GIRIJABALPREMABALGANABAI, &c. : Though quite young these women were well versed in the Shastras, and thoroughly educated. Some of them were poetesses and extremely religious ; others well up in Politics, Astronomy, Chemistry, Geography, and Minerology. Some were leaders of the assembly of the learned in Royal Courts, and above all many of them were Brahmadakinies. A descriptive account of them can be read with interest in Bhakta Vijaya, Kabicharitra, Kosaleshwara Vijaya and other works.

That the Hindu could not only honor a woman but venerate and almost worship her as a goddess cannot be better illustrated than by quoting passages from the oldest Scriptures, such as the laws of Manu, Vyasasmriti, Parasarasmriti, Bhagavata and others, in which it is most clearly put forth together with their duties. In the third chapter of Manu the following occurs :—"The father, the brother, the husband, the brother-in-law who ever seek well-being should respect her as well as present her with clothings and ornaments. There the Devas rejoice where women are respected ; where it is otherwise, all actions fail to bring success." (Slokas 55, 56).

"She should be, always content, well efficient in household occupations, should keep the household utensils clean and bright, be moderate in expenses (incurred in treating friends, relations and guests) (V. 150)."

By "household occupations," according to Medha-Tithi, are meant earning money as well as the spending it in relig-

ious duties &c. This explanation is endorsed by other commentators such as Kulluck Bhatta, Raghavananda and others.

In the ninth chapter Manu says :—"Women should be employed in earning and spending money as also in purificatory acts, in religious duties, in distributing *anna* (food) to large number of guests &c. (11).....They, the brightness of the home, are worthy of respect ; there is no difference between women and 'personified welfares' in the home (26).....The attainment of heaven of one's forefathers and one's self is dependent upon one's wife" (28) &c.

In the Vyasasmriti, Chap. II, it is stated that "the married couple should be of one mind in the performance of acts conducive to their welfare here and hereafter. The wife should be pure in mind, word and deed, loyal to the wishes of her husband, frank and helpful like a comrade and follow him like a shadow.

The Vrihatparasarasmriti, Chap. IV says : "Long life, wealth, fame and sons come to man through the contentment of the other sex, as they are undoubtedly destroyed by the curse of the latter when ill-treated."

There are many such passages in the Smritis of Gautama, Jajnavalka, Vashistha &c., that could be quoted if space permitted.

The Srimat Bhagavat, Varaha, Matsya and Skanda Puranas and other works abound with the same idea.

In Bhagavat (Skandha VI, Chap. 19) the Pungsavana Vrata comprising the uttering of *mantras*, performing *japa*, oblation of clarified butter in fire, chant-

ing hymns, doing all necessary things to complete a religious act, rite or ceremony and worshipping Vishnu, has been prescribed for woman.

From what has been stated above it is clearly seen that the best and highest women—the Brahnavadinis and their peers in household life—had not only the right of studying the Veda but they did so, and what is more they were many of them the seers of *Mantras*. The restriction contained in the passage

अविद्यादिभ्यश्च न विदुषश्च जनाः।

applies to foolish and unenlightened women. For them the Itihases and Puranas have been ordained, by the study of which they rise to the highest ideals of religion and attain knowledge of Brahman in the end.

We have seen that the women of ancient India excelled in every branch of science and art then known. No branch of study was the monopoly of one particular sex. Women were students and teachers of the higher scriptures, conducted religious rites and sacrifices, held important appointments in Royal courts, wrote books, were charioteers and good riders, managed large estates, were excellent treasurers and accountants, were great as Sannyasins and householders, great in counsel, great in war, and great in every branch of human activity.

We have been dealing so long with the Hindu women of ancient India. We shall fail in our duty if we do not mention some of the most noted Buddhist women whose names and deeds are recorded in the Buddhistic scriptures.*

*The writer is indebted to *Sahitya Samita* and *Journal of the Mahabodhi Society* for the informations about the Buddhist women.

(1) MALATI: She was anxious to solve the difference between death and *Nirvana*. (Malati Malaava, Act VI).

(2) KAMANDAKI: Her words in Malati Madhava, Act II, show that she not only studied Buddhistic scriptures but was quite at home with the works of Hindu Rishis.

(3) SHUKLA: She was the charming daughter of a very wealthy Shakya of Kapilavastu. Reports of her beauty and parts had spread far and wide and hundreds of princes were mad to be favoured with her hand. But her ambition was in the other direction. She was determined to forsake all desires for material happiness and take to renunciation and gain *Nirvana* or total cessation of desire and embodiment. She gave up the immense wealth of her father and through hard *Tapasya* reached the high stage of an *Arhat*. Her deep wisdom and thoughtful teachings dispelled the mental darkness of many a prince.

(4) SOMA: She was a Brahman lady with wonderful memory and mental strength. She used never to forget what she once heard. She also gained *Arhatship* through *Tapasya*.

(5) KUBALAYA: She was a young dancing girl. She came to Srivasti city with hundreds of other men to join in a great festival that was going on there. Having reached there she enquired if there was any one in the city who could surpass her in beauty. One said in reply "Yes, a *Sramana* (Sannyasin) by name Gautama". Hearing this, she immediately went to him and tried all her charms on the Bhagavana, but they were frustrated by the superior power of Gautama Buddha. Her unique beauty faded away

and she looked like a woman of eighty. Ashamed and grieved she fell at Buddha's feet who made her the owner of spiritual knowledge and highest wisdom.

(6) KASHISUNDARI: Daughter of Brahmadatta, king of Benares. She too, setting aside the wooings of many princes determined to pass her days in the study of Buddhist Scriptures. She came to Bhagavan Kashyapa and prayed to be initiated. She began to practise devotion under his instruction but some of her disappointed lovers tried to carry her away by force. When they came for the purpose she confounded them by her strange Yoga powers.

(7) KSHEMA I: The daughter of king Prasenajita. While the Lord Buddha was staying at Srivasti, hostilities broke out between her father and the king Brahmadatta. She was born while the war was raging and strange to say at the same moment also a son was born to Brahmadatta. After this wonderful occurrence both kings proposed that peace should be restored if promise was made on both sides that the boy and the girl should be made man and wife when of age. And so was it settled. But when Kshema reached maturity she expressed her intention of living a life of celibacy under the instruction of Buddha Deva. Her father knowing this became very anxious and requested Brahmadatta to have the marriage performed as soon as possible. But the noble Kshema fled to Lord Buddha, who, seeing her fitness for discipleship, accepted and taught her. She attained to a very high stage of spiritual culture and self-control.

(8) PRAVABA: The daughter of a wealthy merchant of Srivasti. She

also did not marry, though sought after by many nobles and princes. She attained *Arhatatva* by hard devotion, being initiated by Buddha, and became a teacher of the knowledge of Nirvana.

(9) SUPRIYA: In her childhood she remembered her former existence. Then a Buddhist monk came for alms to her father's house and his teachings struck root in the heart of the little girl and soon developed into a mighty tree of spiritual knowledge. At the tender age of seven she begged permission of her parents to renounce the world. Gautami initiated her in the Buddhist nunhood. She earned celebrity by nursing the plague-stricken and feeding the famine-stricken poor and the needy by begging from door to door. Supriya, by her higher knowledge and renunciation, gained *Arhatatva*.

(10) MALINI: The daughter of Kriki, the king of Benares. Once Malini entertained Bhagavan Kashyapa with his disciples sumptuously. But the powerful courtiers and court-Pundits of her father became annoyed and angry with her conduct. They persuaded the king to banish her from the kingdom. Malini prayed her banishment might be deferred for a week to which the king agreed. It is strange to say that the girl by her wonderful spiritual knowledge and power of teaching converted within that time her brother, sister, other relations, ministers, servants, and citizens numbering five hundred to Buddhism! The Brahmins and Pundits of the time were amazed at her vast learning and wisdom.

(To be continued.)

VIRAJANANDA.

SCIENCE SCRAPS

LAST December news arrived of the brilliant success with which the Fulton submarine boat more than justified the utmost boasts of the designers of these vessels. With a full crew on board, including a Rear-Admiral of the United States, the Fulton boat went out into Peconic Bay, sank six feet under water, and lay on the bottom of the sea for fifteen hours on end. The crew were perfectly comfortable. They went about their ordinary work in the ordinary way, they did not use any of the reserve of compressed air, and, according to the unanimous testimony of officers and crew, they experienced no inconvenience whatever. One of the officers declared that there was no reason why they should not have remained under water for five days, except for the lack of food. When they were lying on the bottom a great storm arose, and the wind lashed into fury the surface of the Bay. But although the tempest was raging in fury immediately above their heads, none of those in the Fulton boat had any idea that there was anything but dead calm. They were in very shallow water, which makes it all the more remarkable. At the end of fifteen hours, when they rose to the surface and discovered the kind of weather to which they had emerged, the captain declared with an oath that if he had known it was like this on top he would not have come up just then.

•••
THE source of power, in machinery.

as in the animal economy, is derived almost entirely from the vegetable kingdom; in which, matter which has been largely exhausted of its store of force by the engine and the animal, and discarded as carbonic acid, water, and other burned products, is raised again by the action of the solar energy to its static plane of chemical potentiality. And it is an interesting and significant fact that the two great vegetable staples consumed by the dead and by the living mechanisms respectively are identical in composition; that the *cellulose*, which is the principal food of the engine, is chemically isomeric with the *starch* which is the principal fuel of the animal. And the cellulose of the one, equally with the starch of the other, may, as is well known, be converted into sugar. It is hardly necessary to explain in this connection that the mineral coal so largely utilized, is itself but a metamorphosed cellulose, whose hydrogen and oxygen, (the elements of water,) expelled by geologic heat, have left remaining the carbon almost in a state of isolated purity.

Nor does it detract from the value of this parallelism between the diet of the inorganic and organic worker, that the latter (the animal) has not been so organized as to be capable of availing itself *directly* of the stored force in woody fiber; equal though it be to that which it has been adapted to assimilate.

•••
ON the night of February 21st

1901, an astronomer was amazed to see a flaming new star in the constellation Perseus. Immediately the astronomers consulted their photographs and found that in the place where this wonderful new star now blazed, not the faintest speck of light had existed forty-eight hours earlier! The first theory propounded was that a tremendous collision had occurred in the depths of space between two vast bodies that were invisible to us until by crashing together they suddenly set themselves aflame. This theory that two dead suns had met soon gave way to another somewhat different theory, which assumed that one of the colliding masses, instead of being a single dark body, had been a huge, cold, invisible swarm of meteors, or perhaps a vast cloud of unilluminated gaseous matter—in short, a dark nebula—which was set into tremendous blaze by the violent rush of the burnt-out sun that had come into contact with it and passed swiftly through its very centre.

After the new star had blazed for a few weeks with extraordinary splendour it began to fade rapidly. But while it faded a new appearance began. The first intimation of the change was given by the spectroscope, which showed that the lines characteristic of stars were disappearing while the lines which belong only to nebulae were becoming prominent. But, suddenly, in November, it was found that the new nebula had assumed a shape strikingly like that in which our own solar system must have appeared before it had condensed into the planets which now exist. In the centre is a bright, comparatively condensed mass, like that from which

the sun was formed. Surrounding this are vast partially formed rings, like those out of which the earth and the other planets were shaped. More surprising yet, some of these rings show condensations, or places of inferior brightness, which suggest a tendency to break up and to become separate globular bodies, which is precisely what happened with the nebulous rings that originally, according to the celebrated theory of Laplace, existed round our sun. But there is another marvel yet to be related that, in some respects, casts all those that have been already set forth into the shade. On November 11th it was announced that the new nebula in Perseus was actually in motion, and that its rate of motion had been measured.

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THERE is a fact in nature that the microscope has revealed that fills the contemplative mind with wonder and an aspiration to see a little farther into the living substance, and so perchance discover the hidden springs of action. This fact may be called cellular altruism. In human society the philanthropist and soldier are ready at any time to sacrifice themselves for the race or the nation. With the animals the guards of the flock or herd are equally ready to die in its defence.

So within each of the higher organisms the microscope has shown a guarding host, the leucocytes or white blood corpuscles. The brilliant discoveries in the processes of life with higher forms have shown that not only is there a struggle for existence with dead nature and against forms as large or larger than themselves, but each organism is liable

to be undermined by living forms, animal and vegetable, infinitely smaller than themselves, insignificant and insidious, but deadly. Now, to guard the body against these living particles and the particles of dust that would tend to clog the system, there is a vast army of amœba-like cells, the leucocytes, that go wherever the body is attacked and do battle. If the guards succeed, the organism lives and flourishes; otherwise it dies or becomes weakened and hampered. But what becomes of the clogging or deleterious material which the leucocytes have taken up? These bodyguards are, after all, a part of the organism, and for them simply to engulf the material would not rid the body entirely of it, and finally an inevitable clogging of the system would result. The problem is simple and definite; what become of the deleterious substances, bacteria and dust particles, that get into the body and become engulfed by the leucocytes? Fortunately for the solution of this problem, in the beautiful Cayuga Lake there is an animal, the *Necturus*, with external gills through which the blood circulates for its purification. So thin and transparent is the covering tissue in these gills that one can see into the blood stream almost as easily as if it were uncovered. Every solid constituent of the blood, whether red corpuscle, white corpuscle, microbe, or particle of dust, can be seen almost as clearly as if mounted on a microscopic slide.

Into the veins of this animal was injected some lampblack, mixed with water, a little gum arabic and ordinary salt, an entirely nonpoisonous mixture. Thousands of particles of carbon were

thus introduced into the blood and could be seen circulating with it through the transparent gills. True to their duty, the white corpuscles in a day or two engulfed the carbon particles, but for several days more the leucocytes could be seen circulating with the blood stream and carrying their load of coal with them. Gradually the carbon-laden corpuscles disappeared and only the ordinary carbon free ones remained. Where had the carbon been left? Had it been simply deposited somewhere in the system? The tissues were fixed and serial sections made. The natural pigment was bleached with hydrogen dioxide, so that if any carbon was present it would show unmistakably. With the exception of the spleen, no carbon appeared in the tissues, but in many places the carbon-laden leucocytes were found. In mucous cavities and on mucous surfaces and on the surface of the skin were many of them; in the walls of organs were many more apparently on their way to the surface with their load; that is, the carbon is actually carried out of the tissues upon the free surface of the skin and mucous membranes, where, being outside of the body, it could no more interfere in any way with it. But what is the fate of the leucocytes that carry the lampblack out of the tissues? They carry their load out and free the body, but they themselves perish. They sacrifice themselves for the rest of the body as surely as ever did soldier or philanthropist for the betterment or the preservation of the state.

IN MEMORIAM : SRI VEERAYOGENDRA SWAMI

THE Lord says: "He who among lovers, friends and foes, strangers, neutrals, foreigners and relatives, and also among the righteous and unrighteous, is of balanced mind is highly esteemed." The name of Sri Veerayogendra Swami of Chicacole is well known in Madras Presidency and Burma as a venerable sage whose disciples are numerous all over India and Burma. His great motto was the combination of work and meditation. Irrespective of caste, creed, sex and age he imparted the spiritual light to all that came in contact with him and thus brought peace to millions of wandering minds. His divine love and childlike simplicity made many a learned man his disciple. The two sweet and sacred words 'Pa' and 'Ma' were his favorite terms in addressing humanity. He composed four poetical works in Telegu. The first *Manasavairagya*, he wrote sixty years ago—an instructive lesson in short verses—and got it printed and circulated freely. The second *Parabrahmanandabodha*, a very popular book of the day, is a dialogue between Uma and Maheshwara on *Karma* and *Yoga*. The third, *Pararthaparayanaikashatakam* are all prayerful verses. The fourth is the story of the young prince Dhruba.

While yet in his teens the burden of supporting the family fell on his shoulders. He entered military service as a store-master and thus travelled all over Southern India and Burma. At Kadappa he

was initiated into Yoga practice by Sri Heerananda. He commenced preaching to his regimental companions who were deeply touched by the glory of his realization. The native regiments to which his influence extended were gradually converted into Vedantic schools. This magical influence was felt all the way from Madras to Tuticorin. In those times when Vajlanta was very little known, Mr. P. Parthasarathy Naidu, an influential gentleman of Tuticorin heard of him and was greatly influenced by this new spirit and became his devoted disciple. By his aid Sri Swami's subsequent works came to light and their free distribution effected. His disciples built for him a Matham at Chicacole. After twenty years' sojourn in Southern India he returned home when he was welcomed by the citizens with great honour. During the last forty years he was with his son, and though a householder he lived the life of a Yogin working always for the good of the world, as a man of all countries, all creeds and all castes. Till the very last he was found to work vigilantly and was never known to be sick. His virtuous wife departed this life three years ago. On the 21st December, 1901, at Vizianagram in the presence of his many disciples, he passed into eternal *Samadhi*.

A BEREAVED DISCIPLE.

REVIEWS

SHAKESPEARE'S MACBETH AND THE RUIN OF SOULS. By WILLIAM MILLER, C. I. E., D. D., L. L. D. Principal of the Madras Christian College and Vice-chancellor of the University of Madras. Madras, 1901.*

A reference in the opening lines of this neat little volume shows that it is preceded by another work by the same author, "Shakespeare's King Lear and Indian Politics." We have not had the pleasure of seeing the book and so cannot tell what the reading of Indian Politics into King Lear is like, but we have no hesitation to state that whatever object Shakespeare might have in writing Macbeth, it has lent itself admirably under the dissecting knife of Dr. Miller to a demonstration of the moral anatomy of a considerable part of the human nature.

The two great thoughts which our author thinks "form the ground-plan" of the play are these. "The first, that evil of any kind when it is chosen, or yielded to, or so much as admitted into the mind, works out suffering and sorrow, not through any special intervention by the Ruler of the world but in virtue of the world's inherent constitution, and that evil does this as certainly in the case of men who upon the whole may be reckoned good as in the case of men who upon the whole are bad. The second thought is, that the final issue of the suffering and sorrow which any sub-

mission to moral evil causes depends on the character of those on whom such suffering comes—on the way in which their previous history and training dispose them to receive it—on the question whether in their time of trial they recognize and resist the evil from which their suffering has sprung, or fail to recognize or cease to hate it." And he goes on to show with the knowledge of an expert, the significance and purpose of each integral part of the structure.

We have nothing but admiration for the clear insight into the working of the human mind and a close acquaintance with its highways and byways and the quarters they lead to,—which meets one in every page of the work and the beautiful analytical form in which they are portrayed. But we confess our admiration for the author as well as our estimation of the usefulness of the work would have been much more enhanced if the correlative of 'good', to which frequent reference is necessarily made in it, had been stated in a philosophical way, instead of the grotesque concrete form of dogmatic Christian theology.

THE CHRONOLOGY OF ANCIENT INDIA. First series. The Beginning of the Kali Yuga. By VELANDAR GOPALA AIVER, B. A., Pleader, Chittoor, Madras, 1901.†

* + G. A. Natesan & Co., Koppinmale, Madras. Price Re 1. and Re 1-4 respectively.

We have on several occasions given pointed expression in these columns to the view that it was high time capable Indians should come forward and take the places, so unhappily filled hitherto by Western scholars, of commentators, elucidators and critics of the Indian sacred, philosophical and historical writings. It is not with a little satisfaction that we have watched the progress in this line, quite slow, we admit, but sure and steadily increasing. The work before us is another milestone in this path. It is a reprint of papers originally contributed to Mr. Natesan's excellent magazine, *The Indian Review*; and its issue in book form has been a service to educated India.

The educated Indian has on one side the long cherished, traditional, extremely exaggerated ideas of his country, about the perfection, oldness &c., of his Scriptures, and historical events, respectively, and on the other, the criticisms of Western *savants* and missionaries who with a few exceptions, would have life in ancient India start in as near a past to the Christian era as possible. The duty of the present-day Indian is to steer clear both of these shoals, and we are gratified to see to what extent Mr. Gopala Aiyer has succeeded in doing this.

It is impossible to attempt anything like a detailed notice of the work in the small compass at our disposal. We cannot even cite the works upon which our author draws for the facts and evidences of his arguments. We shall satisfy ourselves with mentioning two conclusions of Mr. Aiyer, asking the reader to see for himself how they (and many others)

have been arrived at by a perusal of the work itself. "Kaliyuga commenced in 1176 B. C." "The Mahabharata war took place in the latter part of the year 1184 B. C."

DAYANANDA SARASVATI. By ARJAN SING, Lahore, 1901.*

This book gives in brief the chief events of the life of one of the greatest religious reformers of modern India and discovers to public gaze some of the lofty impulses which worked within him,—a study of which cannot but be elevating to one and all.

But we are sorry to notice that the author's admiration for his subject has proved too strong for him to keep true to the stand-point he chooses for himself with so much deliberation (see preface); for he has failed to regard Swami Dayananda as "a mere onlooker from a distance" (his own words); on the contrary, it is evident his too close proximity to the Swami has blinded him to the many other figures that shine on the same field with as great (if not more) brilliance. For how else could he state that Swami Dayananda "is the author of those mighty influences which have evolved order and harmony out of chaos", seeing that a whole host of reformers worked themselves to death in India before Dayananda and that in spite of their life-long and strenuous labors India can yet do with a little more social and religious progress and a little less of those evils against which they all fought?

* Pandit Charan Das, B. A., Panjab Printing Works
Price Rs. 5.

To show the glory of Dayananda's mission the author takes "a survey of the entire range of history of this country" from the Vedic times down to the present day, and of all the great reformers who rose from time to time he allows a place of honour to two only,—Buddha and Sankara. Nanaka and Kabir and Dadu all of whom have been marked out by history as great religious reformers and the glory of whose mission is still strongly attested by thousands of their followers all over the country, were according to our author 'mere Bhagats.' The names of Ramanuja, Ramananda, Chaitanya and Ram Mohan Roy, to him, are not even worthy of mention!

The picture which has been drawn of the age of Manu is more imaginary than real. That the 'accident of birth' was of not much consequence in the caste regulations is not warranted by the words of the great law-giver himself. The very name of a Sudra child which has to be chosen shortly after its birth, well conveys the idea that it is born to serve (Manu, II, 31-32). Never should the sentence of death be passed upon a Brahman, even if he is addicted to all sorts of crimes (VIII, 380). The Sudra has been created by the Self-born One to serve the Brahman (VIII, 413). Many more passages like the above can be quoted from Manu which goes against the statement of the author.

Dayananda was a real great man. He stands on his own merits. Any attempt to show his greatness by ignoring history betrays lack of reverence for Truth and cannot but weaken the cause it seeks to further.

Acknowledged with thanks: -

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Quotation from the Hindu Religious literature for each day in the year. Compiled by S. C. MUKHOPADHYAYA M. A., Calcutta, 1901.

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NEWS AND NOTES

A PALM-TREE which grows on the banks of the Amazon has leaves 30ft. to 50ft. in length and 10ft. to 12ft. in breadth.

A NEW map, showing the North-West Frontier Province, is now under preparation in the Survey of India Department, and will be issued almost immediately.

THE Grand Duke Boris, cousin of the Czar of Russia, is travelling incognito in India. He spent some time at Ootacamund, which he left for Madras and Bombay. From Bombay the Grand Duke tours in Rajputana and Central India.

PROFESSOR Fleming, in a recent lecture on waves, at the Royal Institution, said that the common notion of the immense length and height of the Atlantic waves was a fallacy. The longest did not exceed 300ft., and commonly they did not exceed 100ft.

THE Four Hours' Sleep Society is the latest thing in associations, and it is Chicago bred. The members argue that more than four hours' sleep is unnecessary, and they pledge themselves not to have more, and to bring up their children on the same plan.

THE new census figures for the Central Provinces show a very large decline

among what are commonly called aborigines or non-Aryan tribes, following their tribal fetish worship. These now number only 469 per 10,000 of the population against 1,608 in 1891.

THE researches of the Royal Society's Malaria Commission have concluded at Madras, so far as South India is concerned, with the departure of Captain Jones, I. M. S., for Lahore. Ennore proved a most interesting locality from the point of view of the Malarial Commissioners.

WE are glad to tell our readers that the Swami Vivekananda is fast recovering from his recent illness under the able treatment of Kaviraj Mahananda Sen Gupta of Calcutta. It is hoped that if this rate of progress continues the Swami will gain his normal health again in a short time.

TWO ingenious cyclists have collaborated to turn the handle-bar into a gas-generator for an acetylene lamp. The handle-bar is divided into a water chamber and carbide chamber, the two being connected by a pipe, and the flow of water being controlled by a valve from outside. In the centre is a gas chamber having an outlet to feed the lamp.

THE *Echo de Paris* has inaugurated a novel competition, a direct outcome of the present milk-adulteration scare in the French capital. A prize of 5,000f

almost dead from hunger, thirst and burns, he was released. The working of the cosmic conscience is inscrutable.

LIFE is said to be a series of blunders and misunderstandings that not unoften make it a burden. There are, among others, thirteen such mistakes, to avoid which should be the endeavour of every man. They are :—(1) To set up our own standard of right and wrong, and judge people accordingly ; (2) to expect uniformity of opinion in this world ; (3) to look for judgment and experience in youth ; (4) to endeavour to mould all dispositions alike ; (5) to look for perfection in our own actions ; (6) to worry ourselves and others with what cannot be remedied ; (7) not to yield in immaterial matters ; (8) not to alleviate all that need alleviation as far as lies in our power ; (9) not to make allowances for the infirmities of others ; (10) to consider everything impossible that we cannot perform ; (11) to believe only what our finite minds can grasp ; (12) to expect to be able to understand everything. And the last and greatest mistake of all is, (13) to live for time alone, when any moment may launch us into eternity.

—*Advocate.*

MR. Herbert Spencer in his last work, *Facts and Comments*, writes :—

Literature, journalism and art have all been aiding in this process of re-barbarisation. For a long time there have flourished novel writers who have rung the changes on narratives of crime and

with tales full of plotting and fighting and bloodshed, millions of such having of late years been circulated. As indicating most clearly the state of national feeling, we have the immense popularity of Mr. Rudyard Kipling, in whose writings one-tenth of nominal Christianity is joined with nine-tenths of real paganism ; who idealises the soldier and glories in the triumphs of brute force ; and who in depicting school life brings to the front the barbarising activities and feelings, and shows little respect for a civilising culture. More and more the spirit of conflict has been exercised by athletic games, interest in which has been actively fostered, first by the weekly Press and now by the daily Press, and with increase of the honours given to physical prowess there has been decrease of the honours given to mental powers. Meanwhile, literature and art have been aiding. Books treating of battles, conquests, and the men who conducted them have been widely diffused and greedily read. Periodicals full of stories made interesting by killing with accompanying illustrations have every month ministered to the love of distinction ; as have, too, the weekly illustrated journals. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas, and sentiments, and an increasing culture of blood-thirst. If there needs a striking illustration of the result, we have it in the dictum of the people's Laureate that the 'lordliest life on earth' is one spent in seeking to 'bag' certain of our fellow-men !

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Arise! Awake! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 70, MAY 1902

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On account of the dispersion of the Sadhus from Rishikesh on the approach of summer the Sevashrama at Rishikesh has for the present been closed and the staff there have returned to the Kankhal Ashrama to meet the pressure of increased work.

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THE use of ether, as more volatile than water, in boilers for engines is an old idea, but only now has a practical engine of the kind been introduced. It is the invention of M. Desvignes de Malapert and is illustrated in the *Scientific American*, January 4th, together with an ether motor-car. Some think the ether engine may work a revolution in machinery.

THE *Times*, in a special article on the decision of the India Office not to appoint a successor to Sir George Birdwood, Chief of the Special Branch of Revenue and Statistics Department declares that this closes the only satisfactory, prompt and accessible link between the India Office and capitalists and traders, on whom it so largely depends. The article concludes by stating that the significance of the commercial and industrial tendencies of the times is most inadequately realised at the India Office.

EXISTING methods of preserving fruit by freezing them in cold chambers being imperfect and costly, a new refrigerator for the purpose has been introduced by MM. Douane and Corblin. As illustrated in *La Nature*, it consists of closed metallic cylinders, stored with the fruit in separate layers, and surrounded with a freezing mixture, thus fulfilling the

required conditions of a fixing temperature, restricted amount of the same air, and absence of light. The fruit has to be thawed gradually. Peaches kept in this way for two months appear to be as good as when plucked.

THE question of finding storage room for the vast accumulation of newspapers, at the British Museum, will be solved by the Government purchasing a site of about six acres at Hendon for the erection of a building in which to store the newspapers, and a preliminary vote of £3,000 this year towards the total of £18,000 required for the site and building has been placed upon this session's Civil Service estimates. This plan, while it provides storage accommodation for at least a century, will maintain intact the files of the newspapers of the Empire which have gradually accumulated in the National Library.

LAST month two Brahmin young men Messrs. H. Dwaraka Nath B. A., and S. V. Seshadri Iyengar, B. A., left Bangalore for Bombay *en route* to England. These, it would be remembered, are the candidates selected by the Mysore Government for training in New York in Electric and Hydraulic engineering, the other two candidates are Messrs. C. Karippa and H. D. Rice. Three of these candidates (Mr. Rice excepted) worked sometime, in the Bangalore Workshop of the S. M. Railway Company, the Superintendent where of has given the Brahmin young men particularly, a flattering testimony of their power of endurance and capacity for sustained hard work. The four can-

didates have booked their passage by B. S. *Caledonia* sailing from Bombay. They will stay in England for a month to acclimatise themselves and to obtain the needful letters from the authorities. They are due in New York on the 22nd May from which date until they leave the American soil they are to give satisfaction to no less than three authorities in their work and conduct -- the Company, the managers of the Hotel and the British Consul. In this connection it is stated that Mr P. N. Krishna Murti, the Dewan, as the head of the orthodox Brahmins among officials, has given the two young men very good advice and warned them against deleterious Western influences. "Preserve your nationality and come back determined to be one of us as ever and not to be estranged from us," was the substance of his advice to the young Brahmins.

IN diabetes the patient requires hydrates of carbon for his nourishment, and the problem is to find the best form for the purpose. Bread is allowed, but, as a rule, medical men, in spite of some protests, forbid potatoes. Nevertheless, M. Mosse, after five years of trial and research, concludes that potatoes are not only good in diabetes, but may be preferable to bread when given in the proportion of two and a half to three parts by weight of potatoes to one of bread. This result, according to the *Comptes Rendus* of the Academy of Sciences holds for nervous, pancreatic, and arthritic diabetes, and he thinks it owing to potash in the potatoes. Physicians, in forbidding potatoes, have looked to the amylaceous matter and overlooked the salts and

water they contain. The proportion of water in potatoes is double, and the proportion of salts equal to, that in bread; so that with three weights of potatoes for one of bread the patient gets an equivalent of amylaceous and albumenoid matter with six times the water, and thrice the salts, of which the potash forms carbonate of potash in the body, and acts as an alkaline cure, stimulating the weak glycolytic action in cases of diabetes. The regimen of potatoes should, however, be watched by a doctor, especially in the case of albumenuria, where potash increases the toxicity of the blood. The Vichy cure confirms the cure by potatoes. -- *Review of Reviews*.

"One mighty gleam, and old horrors brook."

All the vast glimmering outline of the whole
Swam on the vision, shutting at one stroke,

The incantation of the soul

THERE is somewhere in the human mind an image of human character in which all wayward impulses are restrained, not by outside compulsion, but by the firm grasp of a power which holds everything into obedience from within by the central purpose of life. This character dreads fury and excitement as signs of feebleness. It shrinks from self-display just in proportion as it accepts the responsibilities of self-hood. It is patient because it is powerful. It is tolerant because it is sure. It is this character, I think, which St. Paul calls by his highest word 'moderation'. It is self-possession. It is the self-found and possessed in God. -- *Phillips Brooks*.

WHEN you cannot see, wait. The sun will shine again. It is not day all time.

77163.

Prabuddha Bharata

Vol. VII]

MAY 1902.

[No. 70

SRI RAMAKRISHNA'S TEACHINGS

EGOISM

A BRAHMAN was laying out a garden, and looked after it day and night. One day a cow straying in the garden browsed off a mango sapling which was one of the most valuable trees. The Brahman seeing the cow destroy his favourite plant, cudgelled her so hard that she died of the injuries. The news soon spread like wildfire that the Brahman killed the sacred animal.

Now the Brahman when taxed with the sin denied it, saying,—‘No, I have not killed the cow; it is my hand that has done it, and as Indra is the presiding Deity of the hand, so if anyone has incurred the guilt of killing the cow, it is Indra and not I.’

Indra in his heaven heard this, assumed the shape of an old Brahman, came to the owner of the garden, and said, ‘Sir, whose garden is this?’

Brahman—‘Mine.’

Indra—‘It is a beautiful garden. You have a skilful gardener, how neatly and artistically he has planted the trees!’

Brahman—‘Well, sir, that is also my work. The trees are planted under my personal supervision and direction’.

Indra—‘Indeed! O you are very clever. But who has laid out this path? It is

very nicely planned and neatly executed.’

Brahman—‘All that has been done by me.’

Then Indra with joined hands said, ‘If all these things are yours, and you take credit for all the works done in this garden, it is hard lines for poor Indra to be held responsible for the killing of the cow.’

A RICH man puts his Sircar (a superintending clerk) in charge of his garden. When visitors look in, the Sircar is all attention to them. He takes them through the different parts of the garden and the house attached to it, saying, ‘These, gentlemen, are our mango trees. These others are our *lichi*, *golap-jam*, etc. Here you see is our drawing-room. Over there are our oil-paintings and other pictures, so splendid, etc., etc.’

Now suppose the Sircar is caught by his master fishing against his order in the garden lake. Do you know how he is dealt with? Why, he is ordered peremptorily to leave the garden. And it was, bear in mind, the very same man who was so warmly talking of ‘our this’ and ‘our that.’

The ‘mine’ or ‘our’ of the Sircar comes of *ajnan* (ignorance of the truth).

NOTES ON CONCENTRATION

THE goal of the spiritual aspirant is freedom from the bondage of mind. Mind may be looked upon as a bundle of limiting thoughts, that cover the real Oneness of the soul and impose upon it the false appearance of manifoldness. Every thought necessarily implies the idea of at least two and, as such, is an adjunct limiting the Oneness of the soul. Freedom, as it means realization of Oneness, is effected only by total cessation of all thoughts, which is the same as the utter annihilation of mind.

To annihilate the mind, its thoughts are to be checked. This is done by concentration. Concentration means not allowing the mind to break into many thoughts, but making it take the form of one thought only.

The Karma Yogin is asked to do whatever he does with whole heartedness, but without attachment. Being whole-hearted, he learns to concentrate the mind on anything he likes and being non-attached, he learns also to take the mind away from that thing whenever he wills. Thus, by degrees, he gets mastery over his mind and may hope to gain one day the power of abolishing it altogether and become free.

Coming down to the man of the ordinary every day life of the world, the secret of his success in matters not spiritual is also concentration. In making money or doing anything, the stronger the power of concentration is, the better will that work be.

When the mind is concentrated whether internally in meditation or externally when one does any outside work with fully absorbed attention, one has to exert one's utmost to make the mind one-pointed. The mind is then made to move and work in one direction, as it were, by an impellent, which is the stronger, the stronger the power of concentration.

But if this concentrated state of the mind be suddenly checked, as is so often seen to be the case with beginners in meditation, who meditate for an appointed time and then stop all at once, or, with novice Karma Yogins, who leave their work of a sudden, after having their mind fully on it for some time, there is the danger of the mind reacting on itself and also on the brain cells, which may lead to some derangement of the nervous system and even to insanity.

The principle of this reaction of the mind is the universally acknowledged principle of "motion suddenly arrested," of which the well-known instance is of a ball that strikes a wall and jumps back, or, of a swiftly careering vessel that runs on a submarine rock and unbalances her passengers and cargo by the reacting shock.

To avoid the reaction, as the motion of a train or a vessel, running in full speed, is diminished by degrees, till it is finally arrested, the strong action of a concentrated mind, whether in medita-

tion or work, ought to be carefully diminished by degrees till it is finally stopped.

The least distraction, even the sound of a pin falling on the floor, is sufficient, at the time of deep concentration, to act as a counteracting

agent to unbalance the mind and produce reaction. Hence absolute calmness is sought by the earnest Yogins away from the tumult of the active world, far in distant and silent mountain caves or forests.

S.

THE VEDANTIC CONCEPTION OF EGO

I, the witness of the sense of personality and so forth, am, that is, am existent; inasmuch as I bestow a kind of being upon the sense of personality and other such unreal modifications illusorily attributed to soul. I appear at all times, that is, I appear in the three states of being. In waking I am manifested, or shine forth, as the witness of the body, the organs of perception and action and so forth; in sleep, as the witness of the world of ideas in the internal organ (mind); in dreamless slumber, as the witness of illusion. Not ever, not even at any time, not even in the time of suffering, am I unbeloved, am I undesired; but am always loved and only loved. As an object of love in its highest intensity, I am made of bliss. As not ceasing to be self-conscious in the three states of existence (waking &c.), I am made up of being. As illuminating objects, I am intelligence. I am therefore the absolute spirit characterised by being, thought and joy. There is here implied the inference: The self-presented self is naught else than absolute spirit, because it consists of being,

intelligence and beatitude, like the absolute spirit. The middle term of this inference cannot be said to want confirmation inasmuch as it is established by the fact that I am, &c.

If any one object that this inference is contradicted by the presentative datum that I am not God, we reply, that the fact that the soul is absolute spirit cannot in the first place be contradicted by external perception, for the soul being void of colour and other sensible qualities, external perception cannot operate about it; nor, in the second place, can it be contradicted by internal perception, for the internal sensory (mind) cannot operate about the soul or self which is the witness of the internal sensory.

The thought, therefore, that I am not God is an illusion caused by the body and the like accompaniments (of the soul); and does not regard the nature of the individual soul. It has accordingly been said: When thou and I are considered, to one who looks upon my outside frame, I am more insignificant than a gnat; but lord of the universe, thy fulness of being, thought and joy, and mine, are the same.

I, therefore, am absolute spirit only.

Adapted from Swayam Prakasha's commentary to *Advaita-maharanda* Englished in the *Tantrik*.

There is no destruction of me, that is, of the self-conscious self. The reason of this is—because of recognition, that is, because soul undergoes recognition. Recognition is cognition at a subsequent time of the formerly experienced, through suggestion of such former experience, accompanied with assurance. For example in such thoughts as I, who in childhood knew my parents, now in old age know my great-grandchildren; I, who, while asleep, had a dream, am now waking; the same self is recognised in childhood and old age, and in the sleeping and waking states. Now this recognition cannot be accounted for, if we suppose the soul to have no unchangeable determinant principle in its constitution. So again, if the soul be said to perish of itself, we must assert that there is at each moment another self; and how could one recognise another as its own self. But the soul does recognise that it is itself and therefore it cannot be said to undergo change or cessation.

The soul is not destroyed in consequence of conjunction with any foreign cause, because it is without parts, a simple entity; for the self, as consisting of intelligence, is simple. If you affirm that the soul, consisting of intelligence is composite, we ask: Are the portions of the soul intelligent or unintelligent? The former alternative cannot be true: for if the portions of the soul were severally intelligent, they would at times entertain contrary purposes when there would be fluctuation in the intensity and extensity of the feeling of 'I-ness', more than one feeling of I-ness, contrariety of action in the economy of the organism

and so on. But no such thing ever happens. The latter alternative must equally be rejected: for if the soul were composed of unintelligent portions it would follow that the soul itself would be unintelligent. A piece of cloth, for instance, which is composed of unconscious threads, is not seen to be conscious. The self, therefore, is simple. The self, if simple, does not admit of conjunction with an exterior determinant, for this would have to connect itself with some portion. The soul therefore is not destructible from without.

Cognition of the universe or manifestation of the world, which is a reflexion, that is, unconscious, un sentient, would not be competent at any time, but for the proximity of a light, that is, without some connexion with intelligence. I, the self-presented self, therefore, as illuminating the whole un sentient world, is ubiquitous; in other words, I am omnipresent. The solar and lunar orbs distant innumerable leagues, the pole-star and other stellar bodies, yet more remote, derive their light from the self-presented self. The supposition of its limited nature is accounted for as an illusion arising from the Upadhis (accessories) which bring the soul into manifestation. It is therefore said in the Brahma-gita: The world which consists of the unconscious cannot of itself shine forth; it is only by its connexion with intelligence that it shines, and in no otherwise. The limited appearance of the soul arises only from the limitations of its manifestations, not essentially; in truth, it consists of intelligence, and is all-pervading. The individuated soul is, therefore, naught else than absolute spirit.

THE SECOND BIRTH

Oh, for a second birth! How long O soul!
 Shalt thou a pigmy live? Rise up and be
 A giant at once! Fling open all thy doors,
 My soul! Drive out, drive out dark ignorance
 And let true knowledge warm and shine throughout.
 Drive out the poisoned air of thoughts impure
 That stunt thy proper growth. Welcome, Welcome!
 Ye bracing breeze of chaste and peaceful thoughts.
 And now away my long-nursed follies all!
 Away thou raging thirst for wealth and fame!
 Away ye low cares for this mortal flesh!
 Away thou pride of birth and parts that dost
 Estrange me from my brother's lowly state!
 Away base lust! Of beastly instincts born,
 And doff that cloak of love! Away dark envy
 That canst not bear another's good! Away
 Mad rage! Thou child of haste and parent of
 Vain remorse! Away thou little me,
 The unseen root of all!
 Be strong, be brave, be chaste, be sweet, my soul!
 Worthy to be the Bridegroom's love. Come peace,
 That ridest on the wings of the evening breeze!
 Come silent midnight's sad sublimer thoughts!
 Come virgin purity of the morning star!
 Flow gentle love, like moonlight's dewy balm,
 And drown this wretched heart! Take me to thee,
 Long-awaited spirit of universal love,
 Let me be lost in thy embrace! Thou too
 Reign over my soul, eternal conscious silence
 Of the desert's noon-tide air! Rock me to sleep
 In thy cradle of innocent rest, and when I wake, --
 Like unto the worm that breaks its self-made house
 Of bondage, and comes out a creature winged
 And fair, seeking for flowering beauty's wine
 And basking in the shine of truth divine,
 Let me, let me be born again.

K. S. V.

OUR latent life is our proper capital, which it should be our business to develop to the uttermost. However the anxiety of many is not to develop themselves. They will develop their lands, stocks, mines, capitals, but woefully neglect all their latent inner life. Increase of soul has no fascination for them like increase of stock, nor increase of life, like increase of riches. Qualities in them which are potentially the richest, the divinest and most beautiful, are foolishly disdained and left to perish and instead, they choose trifles "light as air".—*F. Priest.*

THE CHRISTIAN CHURCHES

SO far as Christianity is concerned with this country it appears to consist of three main divisions, viz., the Roman Catholic Church, the Anglican Church and the various Protestant sects. Of these the Roman Catholic Church and the Protestant sects occupy the two ends of the line, with the Anglican as a sort of middle or compromising section. Christianity is radically divided into the Roman Catholic Church on the one side, and the Sects on the other. The difference consists in the sacerdotal claims of the Roman Catholic priesthood and the authority of the "Church," while the Sects recognise no priesthood or authoritative church, but leave, with varying degrees of reserve, the individual conscience to decide for itself what is Christian truth. The Anglican Church posing between these two antagonistic divisions is itself naturally split up into corresponding sections, namely the ritualistic and the evangelical.

The Roman Catholic Church represents the mediæval form of religion, itself an inheritance probably from an early Pagan-Christian organisation; while the sects are the outcome of the Renaissance period of European History, when there was a reaction in religion as in literature and the arts, and Europe threw off the crushing papal yoke. After a lapse of some 1500 years Christianity began a new cycle.

True to its characteristic the European mind is not content with possessing

its religious beliefs in peace, but aims at dominating the minds of other peoples and subjecting them to the same thraldoms, mental and social, which bind itself. The self-sufficiency of the Europeans does not allow them to see anything good in the culture of other peoples, and with the enthusiasm of youth it looks upon the hoary civilisations of the East with characteristic contempt. I suppose the human mind is always like this, and, probably, it is a device by which nature regulates and re-adjusts the balance of universal civilisation and human progress in every age. We know that the Christian churches and sects are pre-eminent-ly aggressive, halting at nothing to carry on their propaganda. Hence the social and political troubles that follow Christian missionaries everywhere. Believing that they are carrying out the divine commands, and urged by their unphilosophical and uncontrolled nature, they are unable to realise that they are merely imposing their own theological notions, for if they laboured with the truly divine spirit and a divinely enlightened mind, they would try to win others by the mere force of their teachings, by love and by example. But wherever the missionary goes, troubles of some kind arise, he makes himself the enemy of the people and the Government, breaking up homes, distressing communities and perplexing the administration. It is no excuse to maintain that he has to obey the Lord's command, to go and teach all

nations; there is no justification under the "Go and teach", to go and molest. The molestation of course comes in, because he does not know how to "teach" in the spirit of the Lord, not having learnt it himself.

Looking at the present condition and the past history of Christianity, the absence of any true spirituality in the constitution of any one of its numerous divisions is most striking. Real spiritual truth has been entirely wanting almost from the beginning. The most we may find is high moral sense and high moral ideals in some of its communities. There have been some slight advances in religious sentiment as shewn in the development of some comparatively recent and well-known sects, but the high-water mark has never gone beyond the plane of psychism. The people of Europe do not appear to be yet prepared for the full apprehension and understanding of the higher truths made known by Jesus. They are too grossly materialistic and have not grasped even the *idea* of anything higher. Mysticism is with them mere mental delusion and metaphysics a mumbo-jumbo of words. They are still in the stage of "Love thy neighbour", and have not reached that of "Go, sell all that thou hast and give to the poor, and come and follow me." They do not understand *giving up* all for the sake of Jesus, but their ambition is to *get* every thing, ostensibly in his name; to get a name for themselves as a great missionary people, and glory by the glorification of their religious ideas. To lose themselves in the body and the spirit of Christ, which is the true missionary spirit, they do not understand. To thump their

dogmas and their doctrines on the cushions of their pulpits is all their idea of spiritual truth.

Theologically all the three divisions of Christianity mentioned are seen to be afflicted with an element of contradictoriness in the special standpoint of each.

The Roman Catholic Church affects to be a universal one, expressive of the universal sentiment and practice of Christianity, but in reality it is thoroughly sectarian and restricted, cutting itself away from the progressive spirit of modern European thought and feeling, and clinging to exploded and impossible dogmas and preposterous clerical pretensions. It fails to see that the hand of progress can never be put back. It is indeed more narrowly sectarian than any of the Sects, its Catholicity extending only to its members and not at all to its spirit.

The Protestant sects fancy they are following Jesus and claim to preach Christ and him crucified, but their whole system when examined vanishes into the thin smoke of bigoted dogmatic beliefs, back-boneless "faith," and uncritical and superstitious worship of certain early records, admittedly uncertain as to authorship.

The Anglican Church is something of a master Facing-both-ways. It would fain venture into the inane fields of clerical pretensions, fanciful vestments and dogmatic churchism, but the spirit of the times compels it unwillingly to slide away from these dangerous pitfalls, and it drags on a precarious existence not knowing where it stands, what it teaches or whither it is tending; a breath might some day unmake it.

These are the systems which pretend to bring light into dark places. If they would light up their own dark places with some of the light they might find in the East, if they would look for it, the gain both to themselves and to mankind in general would be very great. At

present one can see that their spirit and their methods in this most important and significant relation are deserving nothing more than Jesus' "I know you not".

A CHRISTIAN.

CHRISTIANITY AND MODERN CIVILISATION

"Until philosophers are kings and the princes of this world have the spirit and power of philosophy and political greatness and wisdom meet in one, cities will never cease from ill—no nor the human race as I believe—and then only will our state have a possibility of life and see the light of day."—PLATO.

"The moral law is written on the tablets of eternity. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomed—it comes at last to them in French Revolutions and other terrible ways."—FROUDE.

NOW that Prof. Sundararaman has taught us that a purely defensive policy is a manifest sign of weakness and that offensive operations are always an essential part of not only naval and military warfare, but also of religion, and has himself come forward to open the campaign, it is high time for us to do what lies in our power to help the professor in his bold and patriotic attack upon "militant and aggressive Christianity." It is not our purpose to subject Christianity to the search-light of modern criticism. We shall judge of Christianity by its effects upon the Western world; for "results are the current coin in the exchequer of moral justice." Do these Christian Missionaries who come here to convert us, poor heathens, and show us the path to salvation, put into practice what they accept in theory? Do those who claim to be the followers of the 'Prince of peace' act up to their golden rule? Do they pay the least regard to the Bible-saying :—"What shall it profit a man,

if he shall gain the whole world and lose his own soul?" What is the picture that Europe and America present to-day after centuries of Christian teaching? Let us turn our eyes to the West.

To-day civilised Europe and America are vast military encampments. Intoxicated with the spirit of militarism and imperialism the Western world has launched itself on a career of conquest in the name of civilisation. In what does this civilisation, the war-cry of modern Europe, consist? Does it "consist in moral debasement and spiritual death? Does it "consist in illuminating the dark continent with the flashing sparkles of rum and whiskey and blackening the gorgeous land of the East with the dark soot of gun-powder?" Does it consist in cynically violating the elementary principles of civilised warfare? Are these the marks of a higher civilisation? As a great preacher said, "The manhood of Europe has been alienated from the Christian religion." The Western people are practical men

who run their lives on business principles, taking religion in small doses on Sundays. The sublime ethical teachings of Christ are to them a series of impracticable dreams. Christianity does not prevent people from injustice and oppression. Alas! It does not operate as a civilising and moralising force. Even Christian missionaries themselves have made the Bible the companion of the sword, so that they might gain not only the souls, but also the riches and territory of the heathens. The atrocious and inhuman deeds perpetrated by a *Christian army* recently in China have been pathetically related by Dr. Dillon in the Contemporary Review. "If this (torture) had been done by the Turks, every pulpit in Christendom would have resounded with execration", as Mr. Stead, one of the ablest of contemporary journalists, says. In his recent annual address to the members of the Postivist Society, Frederic Harrison said, "The public tone is sinking into a low type of vulgar materialism and ministers of religion are encouraging much that is inhuman, coarse, and immoral." We have heard of great Christian missionaries who have publicly preached the Christian crusade of the heathen Chinese. But what missionary has the boldness and moral courage to preach against this war and bloodshed? Sadly did the editor of 'The Socialist Spirit' confess: "When Vivekananda said the Christians were a lot of hypocrites, he said what was true."

A veteran temperance advocate and clergyman boldly thundered forth in a conference of the missionaries amidst cries of shame thus: "Even such ad-

vanced(?) nations as England and America have gone out to the heathen nations holding a Bible in one hand and a bottle in the other and the bottle has sent ten men to perdition for every one that the Bible has brought to Christ." "Christendom", said Col. Olcott, "has as fine a moral code as one could wish but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium shops, sophisticated merchandise, prurient amusements, licentious and political dishonesty. Christendom, we may almost say, is morally rotten and spiritually paralyzed. If interested missionaries tell you otherwise, don't believe them upon assertion: go through Christian countries and see for yourself. Or, if you will not or cannot go, then get the proper books and read. And when you have seen, or read, and the horrid truth bursts upon you, when you have lifted the pretty mask of this smiling goddess of Progress, and seen the spiritual rotteness there, then, O young men of sacred India, heirs of great renown, turn to the history of your own land." Such are the effects of Christianity on its home, the Western world. Still the Christian missionaries throw stones at others though they themselves live in glass-houses.

Men like Carlyle, Emerson and Matthew Arnold deplored this "corporeal civilisation" long ago. To-day Frederic Harrison, Stead and a host of others of their type cry out at the top of their voices that the ape and tiger methods of struggle for existence are not reconcilable with sound ethical principles. "Mr Gladstone had so lived

and wrought that he kept the soul alive not in England alone, but on the continent also, infusing his religious fervour, his moral ardour in international politics." He regarded the universe as a sublime moral theatre. He strove "to light up the prose of politics with a ray from the Divine mind." He breathed into his age the sweet spirit of moral enthusiasm for all that is good and just. Gladstone is no more. But his spirit survives and speaks from amidst the silence of the tomb with a voice of thunder. To-day the political stage of modern Europe is sadly in need of an inspiring personality like that of Gladstone to awaken that enthusiasm for moral law in this material age and impress upon the people the advantages of cherishing ethical ideals. It will be a happy day for the world, when the crowned heads of Europe keep before their eyes the noble figure of Marcus Amelius "the philosopher king, the ruler who preferred the solitude of the student to the splendour of the palace, the soldier who loved the arts of peace better than the glory of war." His self-denial is a rebuke to the ever-growing luxury of modern people. From afar, comes the sweet voice of Marcus Aurelius and it whispers in our ears:—"Brothers, we are made for co-operation like hands and feet. To act against one another is contrary to nature."

Centuries ago Sri Krishna preached in the battle field of Kurukshetra:—

He who knows himself in everything and everything in himself will not injure himself by himself." Even to-day this is regarded as the highest teaching of India. The highest moral ideal conceiv-

able results from looking upon the universe as one with the individual self. He who identifies his individuality with the universal totality becomes free from illusion. Young men of blessed Arya-varta, go and preach throughout this sin-burdened world the words of Sri Krishna. Let the world resound with this Vedantic ideal of oneness which the Swami Vivekananda preached in Europe and America. Let men once grasp the fundamental unity underlying variety. Then will India's mission be fulfilled. Then will come the salvation of the world. Then will dawn over the world the golden beams of a brighter era,

"When the war drum throbs no longer,
and the battle flags are furled

In the parliament of men, the Federation of the world."

A. B. SHELLEY.

WHAT is the kind of embodiment of Christianity, that the native witnesses? The *Sahib* who refuses to admit him into a hotel, who whips him if he does not *salaam*, who will not permit him to walk in native costume on the Red Road in Calcutta, who refuses to travel with him in the same compartment of a Railway carriage, who calls him a nigger and looks down upon him as a low and loathsome animal, is that the incarnation of the spirit of Jesus Christ, from whom the native of India is to gain something of the illumination of His Glory?—*Indian Nation.*

POOR MEN'S RELIEF ASSOCIATION, BENARES

BABU Kali Das Mitra, Honorary Secretary of the Association writes :—

"We beg your acceptance of last year's report of the P. M. Relief Association, Benares, embodying a short statement of our humble efforts towards the amelioration, however little, of the miserable state into which a good many of our fellow beings, generally old men and women, are cast in this city.

In these days of intellectual awakening and steadily asserting public opinion, the holy places of the Hindus, their condition, and method of work have not escaped the keen eye of criticism; and this city, being the holy of holies to all Hindus, has not failed to attract its full share of censure.

In other sacred places people come to purify themselves from sins and their connection with these places is casual, and of few days' duration. In this, the most ancient and living centre of Aryan religious activity, there come, men and women, as a rule, old and decrepit, awaiting to pass unto Eternal Freedom, through the greatest of all sanctifications, death under the shadow of the temple of the Lord of the universe.

And then there are those who have renounced every thing for the good of the world and have for ever lost the helping hands of those of their own flesh and blood and childhood's association.

They too are overtaken by the common

lot of humanity, physical evils in the form of disease.

It may be true some blame attaches to the management of the place. It may be true that the priests deserve a good part of the sweeping criticism generally heaped upon them, yet we must not forget the great truth, 'like people like priests'. If the people stand by with folded hands and watch the swift current of misery rushing past their door-steps, dragging men, women and children, the Sannyasin or the householder, into one common whirlpool of helpless suffering and make not the least effort to save any from the current, and only wax eloquent at the misdoings of the priests of the holy places, not one particle of suffering can ever be lessened, not one ever be helped.

Do we want to keep up the faith of our forefathers in the efficacy towards salvation of the Eternal City of Shiva?

If we do, we ought to be glad to see the number of those who come here to die, increase from year to year.

And blessed be the name of the Lord that the poor have the same eager desire for salvation, if not more.

The poor who come here to die have voluntarily to cut themselves off from any help they could have received in the places of their birth and when disease overtakes them, their condition we leave to your imagination and to your conscience as a Hindu to feel and to rectify.

Does it not make you pause and think, brother, the marvellous attraction of this wonderful place of preparation for final rest? Does it not strike you with a mysterious sense of awe--this age-old and never-ending stream of marching pilgrimage to salvation through death?

If it does,--come and lend us a helping hand.

Never mind if your contribution is only a mite, your help only a little; blades of grass united into a rope will hold in confinement the maddest of elephants, says the old proverb."

HOW IT WAS STARTED.

"According to the rules of Anna-Chattras, non-Brahmins are practically shut out, while the very old and decrepit cannot avail themselves of the advantage as they cannot walk to them. There is one Anathalaya here, giving home and relief to some 50 poor people, but its doors are closed to those who are too infirm through age or disease to seek relief personally. The charitable dispensaries are not sufficient to relieve the diseased poor; besides it is a well-known fact that Hindus of the higher classes do not like to go to the public Hospitals, and especially to that of Chowka Ghat where Hindu patients would never like to die, it being beyond the precincts of Kashi, for they come here only to die within the limits of the sacred city. Moreover, the city is badly in want of that system of family nursing which is peculiar to the Indians, especially when they live here without any relation to look after them during their illness, and the result in most of such cases

is that they are left in the streets at the mercy of the elements. The sight of these miseries touched the hearts of a few earnest young men belonging to the Ramakrishna Mission, and they organized themselves into a body for relieving the sick and the destitute."

WORKERS : THEIR METHOD

"Among the 8 workers, three have devoted their entire personal services to the work. Their duty is to pick up from the streets and the lanes, the poor and the destitute sick and to send them to proper medical institutions, and where the patient is unwilling to go to a hospital, to carry him or her to the Home of Relief and arrange for his or her proper treatment there, and to attend to the nursing and feeding of the patient; to arrange for the treatment of out-door patients and carry medicines and diet to them, and to look to the general comfort and needs of all the inmates under the care of the Association; to collect subscriptions of money and grain and distribute food-grains to the houses of the needy. For the first 7 months the work of the Association was done without the services of a Mehtar, some workers gladly doing the work, and it was only at the kind suggestion of our noble friend, Dr. Richardson, who undertook to pay for the services of a Mehtar, that the workers were dissuaded from performing the work. In the beginning, for a period of 4 months, cooking was done by the workers themselves, but with the steady increase of work, a cook was engaged."

TWO TYPICAL CASES

"*Nitya Kali Dasi*. Resident of Jessore.

aged 80 years, female, by caste Kayastha, suffering from starvation and turned out into the streets by the owner of the house she used to live in. Admitted in the institution 13th June 1900, and discharged 4th July 1900.

Early in the morning of June 13th, 1900, while returning after bathing in the Ganges, a worker found this old lady lying down in a street at Devanathpura, apparently gasping for her last breath. The worker having repeatedly questioned her, she feebly said: "Give me some cooked rice to eat, I have not taken any food for 4 days." The worker, being very poor, instantly repaired to the bazar, and asking help of an unknown gentleman, got 4 annas with which he procured some milk and sweets for the woman. At 8 A. M., she was supplied with cooked rice from the house of a friend. Feeling some what refreshed, she related her story, saying she had come from her native village of Jessore about a month ago, with Rs. 108, and had taken her lodging with a Brahman of the Tripura Bhairavi. On her falling ill, the owner of the house persuaded her to believe it was time for her to be taken to the Ganges to die, and on this pretext she was deprived of her money and taken to the side of the Ganges and left there and nothing more was done for her. She remained abandoned four days, and then impelled by hunger and desperation, she somehow got to the spot where she was found lying. In the evening the worker visited her again and after supplying her with milk, made arrangements to lodge her that night at the *chabutara* of a house close by. Next morning the worker found the woman shivering from cold as

it had rained in the night. She had no clothing except what she had on her person and that too was soiled and unfit for use. The worker gave her a cloth of his own and some light refreshments. At 10 A. M., finding it difficult to procure cooked food from elsewhere, the worker went to an Anna Chhatta and asked for some food for her. The men in the Chhatta would not give, saying it was contrary to the rules to allow rice to be taken elsewhere for an outsider. Eventually, after much exertion, the worker got from somewhere else a few morsels of rice, and the woman was saved from starvation that day. At 2 P. M., the worker accompanied by a friend called again to see the woman, but could not find her on the spot. After some search made, she was found lying down in a *nallah* at Panday Ghat. Feeling the want of a place where the woman could be lodged, and on consulting the other workers, it was decided to hire a room for her. With great difficulty she was removed to a suitable place at Panday Ghat, and there she was served by the workers with their own hands and fed by begging. From frequent exposure she had an attack of dropsy, and on June 19th the workers got her admitted into the Bhelupura Hospital where she was under treatment for 14 days at the cost of the Association. On her recovery the question arose how and where she was to be provided for during the remaining days of her life. An attempt was made to get her admitted into the Bhinga Raj Anathalaya, but the Superintendent in charge of the Asylum said that those who could not freely walk about and go to the privy without help, could not be

mitted. At last the members were compelled to send her to Chowka Ghat Poor House where she was looked after for a few months more.

Pauchanan Hazra. Aged 35, by caste a Brahman. This respectable Brahman was attacked with leprosy, and being neglected by his relatives, came to Benares from his native village in Bankura District a few days ago. He tried hard to find a shelter, but being shunned by every body he was at last compelled to lie under a tree at Narad Ghat where he resolved to put an end to his life by fasting. He suffered starvation there as there was no one to give him food and water, as he was a leper. His pain and agony was intolerable. He lay on the ground in the cold of winter with no clothing on. On November 4th the Association finding him in this deplorable condition gave him a mat and a blanket, and the workers brought him cooked food from the Home of Relief both morning and evening. On November 8th, at the request of the Association, Dr. M. N. Bose visited him at Narad Ghat and the prescribed medicines were supplied to him. On November 15th, being attacked with fever the patient presented himself at the Bhelupura Hospital, and sought admission there. But as he could not be admitted there, a worker who happened to be present at the time, carried him in a dooly to Khemeshwar Ghat and gave him medicines and diet prescribed by Dr. M. N. Bose. On 16th November he was attacked with Cholera and placed under the treatment of Dr. P. L. Bose, and a worker nursed him four days. After recovery, the Association at its own cost hired a room for

him at Khemeshwar Ghat, and was supplied with food twice daily from the Home of Relief. He continued for some time under the treatment of Dr. P. L. Bose who kindly gave him some Homoeopathic medicines which relieved him considerably of his pains. Seeing that he was in a position to beg from the Chhatras, he was discharged on the 18th December."

THE YEAR'S WORK

"The Association sent 23 patients to the Bhelupura Hospital, 37 to the Chowka Ghat Asylum, 2 to the Prince of Wales Hospital, 1 to the Ishwari Memorial (Lady Dufferin's) Zenana Hospital. It gave shelter to 38 patients at the Home of Relief, and also distributed grains every week to 41 persons; 41 persons received medicines, diet, and nursing at their own houses. 28 persons were saved from starvation by receiving from the Association cooked food, or that purchased from the Bazar. 51 patients received medical aid only. Over and above this, the Association gave pecuniary help to several deserving people who were in urgent and pressing need of it and applied to the Association for assistance."

INCOME.

"The principal sources of income were monthly subscriptions and casual donations, the amounts under the two heads being Rs. 505-3-0 and Rs. 284-0-9 respectively. Besides, the total quantity of grains collected by the workers from the inhabitants of the city were 33 Mds. and 6 chs."

[We note with shame the paltry

amounts received as donation and subscription by the Association during the year. And will our readers believe it -- the largest sum donated was Rs. 14—8! This in a city where every year lacs are (mis) spent for religious purpose!

The two cases quoted show what character of misery is allowed to exist and thrive in the 'holy of holies' of India -- and these are mere sparks which indicate the world of fire under the surface. Three young men moved to try and do something to quench it -- what an encouragement to them! Can a greater

demoralisation and ineptitude of social forces be imagined?

They piteously appeal: "To give it a stability and ensure its success, the Association needs a house of its own fitted up with suitable hospital requisites, and this is a matter of money. The Committee respectfully invites the attention of the generous public to this want."

Who will not stretch a helping hand to these three heroic young men who have conceived and carried out this Work of Visvanatha? [Ed.]

CORRESPONDENCE

NEW YORK VEDANTA WORK

To the Editor, Prabuddha Bharata.
Sir,

The annual celebration of the birthday of our Master SRI RAMAKRISHNA promises to accomplish a double mission, in that it must not only deepen and expand the spiritual life of every one who takes part in it, but even more must with every year level and break down all barriers between the East and the West. The very fact that at the same moment in the four quarters of the globe on that feast day his followers are kneeling at his shrine, sending out thoughts of grateful worship towards him, and of affectionate good will towards one another, is enough to knit and strengthen tenfold with each recurring anniversary the bonds of fellowship which have been established in recent years through the work of Vedanta. It is especially meet, therefore, that at this sacred season greetings should go from us to you, and that you should learn

something of the way in which we, the most distant of all the disciples, observed the festival.

Since it was not possible for us to hold a continuous service throughout the twenty-four hours, as is customary with you, we began our celebration on Tuesday evening with a lecture by Swami Abhedananda on the life of the Master. Although it was intended to be merely a simple, informal recital of the chief events of that holy life as the Swami had known them, either through the Master's words or through his own daily contact with him, the strong emotion which stirred him as he told of them once again, infused such fire and vividness into the narrative that more than once the audience were moved to tears; and the impression left was so profound that all came with hearts still better prepared for the more solemn portion of the celebration on Wednesday morning.

Although there was less effort made to gather in a large number than to bring together those who having the habit of meditation might really profit by the service, when the doors of the meditation room were thrown open at eleven o'clock, the Swami found the library crowded with earnest worshippers, who had brought with them not only lavish offerings of fruit and flowers, but in many instances, also generous contributions to Ramakrishna's work in India. An altar had been erected on the platform under the star, where the Swami's chair usually stands, and on this was placed the picture of the Master, wreathed in flowers while all about were missed baskets of fruit, bunches of cut flowers or pots of blooming plants. When the incense had been lighted, the Swami took his place

on a tiger skin to the left of the altar, the few who preferred to do so, sat on the floor around him, while the majority occupied the chairs behind. The service lasted for an hour and a half and consisted of meditation, chanting, and occasional inspiring words from the Swami, in which loving reference was also made to Sarada Devi, the devoted wife of Ramakrishna.

At the close of the final meditation the fruit was passed, and all those who did not care, like the Swami, to prolong their fast until the evening, partook of it. The Swami then gave a flower to each one present and with this the celebration ended.

L. G.

New York, March 13th, 1902.

REVIEWS

SRI SRI RAMAKRISHNA KATHA-MRITTA (In Bengali). Told by "J". Book I. Calcutta.*

It contains accounts of Sri Ramakrishna's meetings with different people. There are seventeen chapters; each of which is a sea of treasures untold. The nectar of spiritual thought flows in them unrestrained, filling the reader with life and sweetness. The work gives one peeps into the inner life of that wonderful man, and presents the picture of the daily life he lived, thoughts he thought and words he uttered. The whole narrative sparkles with the freshness and the vivid interest of an eye-witness. Every incident is described with the feeling and power of a highly impressional nature roused to a great devotion and reverence by the spirit touch of a divinely developed soul, admittedly without

peer in recent times. A small portion of it has appeared in the *Prabuddha Bharata* under the head-line "Leaves from the Gospel of Sri Ramakrishna." We hope the author will english his work for the benefit of a wider circle of readers.

SWAMI VIVEK ANANDA'S LECTURES

Lecture on HINDUISM at the World's Fair at Chicago, September 1893.*

KARMA YOGA ‡

BHAKTI YOGA ¶

RAJA YOGA †

Also Bengali editions of all the above translated literally and lucidly, the last three by Swami Suddhananda.

Jnana Yoga|| translated beautifully into Bengali by Swami Suddhananda.

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PRABHODHA BHARATA

OR

Awakened India

इतिष्ठत आग्रत प्राण्य वरान्निबोधत ।

Arise ! Awake ! and stop not till the goal is reached

Katha, Upa. I. vi 4

No. 71, JUNE 1902

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**Report of the Sevashrama
for April and May.**

Outdoor patients:—29 Sadhus, and 5 poor Grihasthas. Of the Sadhus, 23 were cured, 1 left treatment and 5 are still under treatment. Of the Grihasthas, 3 were cured and 2 left treatment.

Indoor patients:—13 Sadhus, of whom 9 were cured, 1 died, 1 left treatment and 2 are still under treatment.

Expenditures.

	R.	A.	P.
Food ...	14	7	1½
Light ...	0	6	9
House rent ...	6	0	0
Establishment ...	9	12	9
Medicine ...	2	13	0
Postage ...	3	7	0
M. O. commission ...	1	11	0
Carriage ...	5	10	6
Railway fare ...	26	11	9
Sundries ...	0	3	3

Total ... 71 3 1½

Besides the above, 1 md. 10 srs. of flour, 25 srs. 8 chs. of dal, 37 srs. 8 chs. of rice, 1 sr. 10½ chs. of salt, and Rs. 10 As. 4 worth of milk donated by a kind friend of U. P. Judicial Service were consumed. One very good "Enema Syringe" was thankfully received from Mr. Girdhari Lal Kathait, Subadar Major, Dehra Dun.

KALI THE MOTHER

BY THE SISTER VIVEDITA.

... We get an exceedingly suggestive interpretation of the well-known hideous figure of KALI.—*The Light, London.*

Price annas 12, postage extra.

WANTED

A qualified medical man who will be able to take charge of a small charitable hospital, proposed to be started in connection with the Advaita Ashrama. Those with whom income is the chief consideration need not apply. One desirous of a retired and spiritual life but not unwilling to do a little professional work will be welcome. Free Quarters.

Apply, stating terms, to

The Manager of this paper.

NEWS AND NOTES

THE Nepal Durbar will send representatives to the Coronation assembly at Delhi.

PLAGUE cases are now, for the first time, reported in East Bengal. Cases have occurred in Goalundo, and in the Mymensingh district.

WE are glad to note that a Vedanta Society has been established at Bangalore under the president-ship of Mr. M. A. Narayana Iyengar Avergall B. A., B. L. We wish it all success.

ACCORDING to the Australian papers, the Duchess of Bedford and other leaders of society are making an appeal for a contribution of one hundred thousand pounds on behalf of the Cancer Investigation Fund.

MR. H. D. BOSE, who went to Japan sometime ago as a student, has opened a place of business at Yokohama for the export to India of articles of Japanese manufacture and the import of Indian articles for which there is a demand in Japan.

BABU Surendra Nath Mitra, M. A., has been awarded the Research Scholarship of the Calcutta University for this year. The particular research in which this gentleman will be engaged will be "experimental physics" with special reference to magnetic induction and diamagnetism.

THE Government of India have issued a note to all State and other railways asking for the quantity of iron and steel in various forms purchased by them during the past five years. This is evidently an indication of Lord Curzon's desire to develop as far as possible the iron and steel industries of India.

ALTHOUGH holding daily sittings in Simla, the University Commission, we understand, is not likely to complete its work this month. Probably the Commissioners will not have their report ready for submission to the Viceroy until well into June. The publication of the report thereafter is not likely to be long delayed.

MR. C. DHANJIBHOY of Rawalpindi is helping to develop the trade route to Persia by way of Nushki, and some time back sent in a caravan of 100 camels with indigo, fancy goods, saddlery, woolen cloth, &c. The caravan after doing a fair business at Birgand has now reached Meshed, where Colonel Chenevix Trench, Consul General, reports excellent trade prospects. But time and continued support are needed to develop and sustain it.

WE are asked to announce that of the two prizes of Rs. 100 each offered some time ago by Babu Jadu Nath Mozumdar, M. A., B. L., of Jessore for the two best

PRABUDDHA BHARATA

essays in favour of and against Caste, Sister Nivedita of Ramakrishna Mission has got the former and Babu Rajendra Lal Acharya, B. A., of Rajsahi the latter. The examiners were Pandit Hara Prasad Sastri M. A., Principal Sanskrit College, Babu Hirendra Nath Dutt M. A., B. L., Atty-at-law and the donor.

WITH a view to ameliorate the condition of Brahmin widows the Mysore State authorities have prepared a scheme for giving them an education qualifying them for the profession of teaching. Some time ago a home was started for the object by Mr. Narasim Iyengar, but was subsequently handed over to the Maharani's Girls' College, where facilities exist for training forty Brahman widows. It is stated that eight of the widows educated at this institution hold the position of teachers in the College itself, while several others have obtained similar employment in other girls' schools. This is indeed a move in the right direction.

THE cultured lady Editor of the *Bharat Bhagni* of Lahore has set on foot two movements which deserve public sympathy. The *Sundari Ashrama* which is the outcome of an endowment of Rs. 20,000 left in the hands of Mrs. Hardevi Roshan Lal by her mother (widow of the late Rai Kanhya Lal, Bahadur,) to commemorate her memory, is a home for thirty males and females, of over 60 years of age who have no means of support and whose respectability prevents them from publicly begging. The other movement, the *Nari Shilpalaya* is a move-

ment of the times, its object being to teach useful arts to the women of our country, both Hindu and Mahomedan. We heartily wish that every facility be afforded to Mrs. Hardevi Roshan Lal for the carrying out of her noble work, by all true well-wishers of India.

THE terms of the will of the late Mr. Cecil Rhodes have been published. A sum of £100,000 is bequeathed to Oriel College, Oxford. Sixty colonial scholarships at Oxford University, are to be filled annually of the yearly value of £300 and tenable for three years, by male students, namely, three from Rhodesia, one each from the South African College, Stellenbosch College, Roundebosch Diocesan College and St. Andrew's College and School, Grahamstown. There are also to be one each from Natal, New South Wales, Victoria, South Australia, Queensland, Western Australia, Tasmania, New Zealand, Ontario, Quebec, Newfoundland, Bermudas and Jamaica. Two similar scholarships, one filled yearly to each of the 45 States and seven territories of the United States and 15 similar scholarships of £250 per annum for German students nominated by the Kaiser. There are to be no religious or racial tests in connection with any of the scholarships. Thirty points must be awarded for literary and scholastic attainments, 20 points for sports to be decided by schoolmates' ballot, 30 points for qualities of manhood, truth and courage, to be decided by schoolmates' ballot, and 20 points for moral force of character to be decided by a report of the headmaster. The scholarships total 175.

Prabuddha Bharata

Vol. VII]

JUNE 1902.

[No. 71

SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM

KNOW thyself, and thou shalt know the non-self and the Lord of all. What is my ego?—Is it my hand, or foot, or flesh, or blood, or muscle, or tendons? Ponder deeply, and thou shalt know that there is no such thing as 'I'. An analysis of the 'ego' shows that the ultimate substance is God. When egoism drops away, Divinity manifests itself.

THE calf bellows '*Hamma*' or '*Aham*' (I). Now look at the troubles caused by this its *Ahamkar* which says 'I', 'I'. In the first place, when grown up it is yoked to the plough. It works from dawn to 'eve alike in sun and rain. It may be killed by the butcher. Its flesh is eaten. Its skin is tanned into hide and made into shoes. Drums are also made with it, which are mercilessly beaten sometimes with the hand and at others with the drumstick. It is only when put of its entrails are made strings for the bows used for carding cotton that the troubles of the poor creature are over. And that is because it no longer says '*Hamma*' (I), '*Hamma*' (I), but '*Tuham*' (Thou), '*Tuham*' (Thou). It is Thou, it is Thou.

The moral is that *Mukti* is within the reach of him alone, who has learnt the lesson of complete self-abnegation, perfect forgetfulness of self.

It also teaches that unless the vital parts (entrails of the calf) are struck, *Aham* (I-ness) can hardly be got rid of. One scarcely says, '*Tuham*' (Thou) or inclines spirit-wards until one is cut to the quick, *i. e.*, loses riches, sons, and the like. Even when struck by such severe blows, the '*Thou-ness*' may or may not come to replace the '*I-ness*'.

ALWAYS ponder within yourself in this wise: "These family concerns are not mine, they are God's and I am His servant. I am here to obey His wishes." When this idea becomes firm, there remains nothing which a man may call his own.

WHEN shall I be free?—When the '*I*' has vanished, '*I* and mine'—is ignorance; '*Thou* and Thine'—is true knowledge. The true devotee always says, 'O Lord, Thou art the doer (*Karta*), Thou doest everything. I am only a machine. I do whatever Thou makest me to do. And all this is Thy glory. This home and family are Thine and not mine; I have only the right to serve as Thou ordainest'.

SELF-REALIZATION AND FORM

EVERY individual is a seeming mass of changes. His body is changing every minute; so is his mind. Is he then a mass of never ceasing change and nothing more, or, is there in him something permanent? The monistic Vedanta affirms, that beyond both the body and the mind, is the Self, which, it says, never changes.

The Self, according to the Vedanta, is the real individual and the individual that changes is only apparent. The apparent individual, which is eternally changing, is in reality the unchanging Self, but, through ignorance, forgetting his real nature and thinking himself to be changing, he finds himself to be such. It is possible for him to give up this ignorance and be established in his real nature of unchange. This is the Vedantic doctrine of Self-realization.

Forms and finites are subject to change. The Self, being beyond change, is not a form and not finite; therefore, Self-realization is equivalent to the reaching of a positive state of formless Infinity.

Man is a finite individual, because he, through ignorance, thinks himself finite. Let him think the opposite way, that he is not finite, and infinite he will be. This is the "not this, not this," method of the Jnana Yogin, who, convinced from the very first of the apparentness of the finite individuality and the reality of the Self, breaks his connection with all forms

—tearing himself off from the gross, the fine, the finest, till there remain none to limit him,—by the sheer force of the conviction and the thought, "I am He, the formless Infinite" and tries to stand alone in his infinite nature.

To follow this method, it is necessary to possess an intensely strong power of thought, which seems to be the lot of a few. To the many the help of some form or other is needful to reach the goal.

Every individual, every form is in reality the Self. The Self is the substratum of all things. The Self is the clay, the substance, out of which the infinite variety of earthenware, the forms, are fashioned. When a form is broken, its substance remains, as when the form, an earthen jar, is broken, its constituent, a lump of earth, remains. Even so, when the mind is concentrated on a form with the view of catching a glimpse, as it were, of its substance—the Self, and, when the concentration becomes sufficiently deep and long, the form merges into the Formless, and vanishes, and its substance, the substratum of all forms, the Self, is realized.

This explains the free use of forms, images &c., in certain forms of religion.

The end is the realization of the Self and the form stands only as a mean thereof. The form has to be merged into the Formless, the finite has to be idealized into the Infinite. Forms, used with this end always in view, are

positively beneficial and are absolutely necessary in many cases. The fanatical iconoclast might feel himself justified in demolishing them root and branch, but not the balanced philosopher.

If, on the other hand, the end is lost sight of, the form is looked upon and used as form only, instead of as a symbol of the Self for the time being, the spiritual aspirant is misled, and in vain looks for the infinite Self in a finite trifle.

In sinking the form into the Formless, the method is to take the form and to deny its appearance as such and superpose upon it one's idea of the Formless. The form becomes, so to speak, the centre, to which the ideas of the Formless are made to converge. For this purpose, any form may be chosen and success in Self-realization will depend on the strength of the mind to concentrate itself and to develop and mature its conceptions of the Self and its earnest eagerness to find those conceptions actualised in the form; in other words, as higher and higher conceptions of the Self present themselves, to fit the form to those conceptions, till at last the highest of them is reached and the form is attenuated to the finest, to melt into nothingness and leave the full view of the Self unobstructed.

Lift the veil of ignorance off from one point, it will be lifted from all.

* There is besides, the action of the form, independent of the mind which tries to idealize it. True, any form, idealized, leads to the Self (Patanjali, I, 39); still some, on account of their different constitutions, make the task easier than others. The forms, that are

nearest the Self, the *sattvic* ones, if chosen for concentration, can be expected to bring about the realization more easily than the *tamasic* ones that are farthest from IT. Hence the form of some holy person, of some saint who is known to be highly spiritual, is enjoined for concentration (Patanjali, I, 37). To those who believe in a Personal God, who "manifests himself whenever virtue subsides and wickedness prevails," His incarnate forms are the most *sattvic*. This is why Sri Rama, Sri Krishna and other great men, regarded as incarnations of the Supreme Deity in India, are worshipped as the *Ishta*, the chosen ideal, of their devotees.

But the Sruti is careful to give the warning, "He who worships another god, thinking that the god is different from his Self, knows not." (Brih. Up. Ch. I, IV. 10).

S.

Idol is *Eidolon*, a thing seen, a symbol. It is not God, but a Symbol of God; and perhaps one may question whether any the most benighted mortal ever took it for more than a Symbol. I fancy, he did not think that the poor image his own hands had made *was* God; but that God was emblemized by it, that God was in it some way or other. And now in this sense, one may ask, is not all worship whatsoever a worship by Symbols, by *eidola*, or things seen? Whether *seen*, rendered visible as an image or picture to the bodily eye; or visible only to the inward eye, to the imagination, to the intellect: this makes a superficial, but no substantial difference. It is still a Thing Seen, significant of Godhead; an Idol.—*Carlyle*.

NEW INTERPRETATIONS OF NATIVE LIFE IN INDIA

Sister Nivedita's first lecture in England, given at the Sesame Club, London, October 22nd, 1900.

HAVE any of us thought how much our work has gained from being done in a place where we were thoroughly at home?

Do we know what it is to escape from the hour, or the day, or the week, of patient toil to the edge of some lake or the heart of some wood? Have we stood and listened to the wind amongst the winter branches, or rustling the dead leaves, calling and calling to us with the voices of our childhood, stirring dim depths in us, lifting us to the innermost heights of our own being, filling us with an infinite love, an infinite courage, an immeasurable hope?

Have we ever realised how intimate is the connection between the great interests of our life—whatever they be, house-keeping, teaching, collecting wild flowers, deep intellectual research,—and the love of our country?—the feeling of being at home, amongst our own people? No matter whether our life be comedy or tragedy—always our own. I remember last Good Friday standing in a church in the extreme West, listening to the Reproaches. The day was cold and dark, and the words fell like sobs. "My people, My people, what have I done unto Thee? Wherein have I wearied thee?" In that supreme pathos it was "*My people*", there was no breaking of the bond.

I would say that there is no possibility of true work, no shadow of a possibility

of a great life, where there is not this sense of union, with the place and the people amongst whom we find ourselves. If you answer that the great majority of men at least, in England to-day, are working at tasks which they hate and despise, I can only say that there is no surer sign of the fatal danger which assails our national life, and if you will give me the opportunity I think I shall easily make good that statement.

But all this does not mean that we must stay in the place where we were born. What happens when the call comes to the individual, to leave the old group and go out and found a new family or a new house? The indispensable condition of adding harmonious natures, well-developed and proportioned individuals, to the world, is that two people shall conceive such an affection for each other that it cancels all difference of association. The time when they had not met must seem a blank to them, or only significant because that meeting throws light upon it. Probably both see qualities in the other that none else can see in either. That matters nothing. It may be all illusion. Only, the illusion must be there. And in some extraordinary way we find that if it is not there, and if it is not perfect, we can read the fact that, of two people, one was bondsman to the other, and not the free and joyous comrade, not only in their lives to-day

and in a home that misses the note of perfect joy, but long long hence, in the character of some old man or woman whose nature has always carried an inheritance of war within itself.

If this emotion is so necessary in order to preserve the unity of life through the alliance of a bride and bridegroom who were born in the same street, if its absence be fraught with such danger to more than the two people themselves, let us think how much more imperative it must be to the man who is called from England to India to do his work.

What a little thing it would be to any of us to die for one whom we really loved ! Perhaps indeed we do not really love, to our deepest, till we have learnt that to be called to do so would be supreme beatitude. It is such love as this that makes it possible to live and do great service. It is such a falling-in-love that India demands of English men and women who go to her to work. It matters little what the conscious explanation may be,—a civil service appointment, a place in the army, the cause of religion, of education, of the people. Call it what we may, if we go with contempt, with hatred, with rebellion, we become degraded, as well as ridiculous ; if we go with love, with the love that greets the brown of a cottage-roof against the sky, the curve of a palm, the sight of a cooking-pot, the tinkle of an anklet with a thrill of recognition, that desires the good of India as we desire the good of our own children, to transcend our own, that India be stimulated into self-activity by us, if we go with this love, then we build up the English Empire by

sure ways, and along main lines, whether we imagine ourselves to be serving England or India or Humanity. For the love of England and India are one, but no love ever seeks its own.

Throughout what I say to-night I am speaking in the interests of England, as an English woman ; more, what I say would be endorsed by all those highest officials who are faithful to the trust of their country's interest committed to them.

For the man who regards the Queen's cause is he who will impoverish himself to distribute bread in time of famine, and the man who hates and despises is the man who will selfishly exploit a subject people. I believe I am right in saying that the supreme government is well aware that under the name of race-prestige much may be included which does anything but add to the prestige of our race.

The fact is, under the terrible over-organisation and over-centralisation of modern life, there lurks an appalling danger of vulgarity. We are succumbing to a horrible scepticism. How are mothers who have never seen the inside of anything but beautiful English homes, or luxurious travelling-resorts, how are these to know that there was no noble possibility before the knight-errant of old that is not doubled and trebled for their own boys ? How are they to guess that the English race has to struggle with problems of doing and undoing to-day, that no race has ever faced in the history of the world ? How can they lay upon their sons that charge of reverence and love and belief in the spiritual possibilities of life, that is necessary to make the name

of our country stand in history as Shakespeare dreamt of it.....

This happy breed of men, this little world,
This precious stone set in the silver sea,
This blessed plot, this earth, this realm, this Eng-
land,

This nurse, this teeming womb of royal kings,
Renowned for their deeds as far from home,
As is the sepulchre in stubborn Jewry
Of the world's ransom, blessed Mary's Son,
This land of such dear souls, this dear dear land,
Dear for her reputation through the world.....

And yet, though we know it not, the voices of the gods are all about the world to-day. The calls to self-sacrifice are greater, the ways of self-sacrifice are a thousandfold more, and many thousandfold deeper, than ever before. We are mistaken when we think that the clarion of war is the only sound that calls us to the right of struggling and dying for our country. The churchbells of the British peace ring a far surer summons. There was no greatness, no courage, no divine self-effacement, open to our fathers, of which infinitely more is not the right of their sons to-day. The words "British Empire" mean neither more nor less than the British opportunity to choose the noblest part ever played in the great drama of the world, or refusing, to fail utterly, and miserably, and brutally, as no nation ever failed before.

It has been a long preamble, and I am anxious to do justice to the difficulties that may present themselves to an untrained boy, sincerely desirous of doing the right thing, landing in India, to fulfil the duties of an appointment, without either a store of culture, or a disciplined imagination, or a wealth of rightly directed feeling.

I quite see how impossible it will look

to him that people who live with a startling simplicity, who sit on bare floors, and use in eating neither knives nor forks nor table-linen, are really persons of a deeper and more developed civilisation than his own.

The same difficulty, begin to say the scholars, faced the officers of Marcus Aurelius when they battled, on the frontiers of the Empire, against the merchant-peoples of the North.

It is no credit of mine that I have been so fortunate as to escape this difficulty. I went out to India nearly three years ago, and was there some eighteen months. I went at the call of an English woman, who felt that no sufficiently national attempt had yet been made, for the education of Indian girls. After spending sometime with her, I was to be free to take my own way of studying my problem. When I tell you what were my preconceptions of how I was to do this, I fear you will be much amused. I was not going for the sake of "the Higher" or literary, but for what we here have always called the *new* Education, beginning with the manual and practical aspects of development, and passing on to the question of definite technical and scientific training, but always regarded as subordinate to the development of character. I knew that one must live with the people, and take their point of view, if one were ever to establish any sound educational process amongst them, using to the utmost the elements that their life might provide, and keeping the scheme in organic relation with these.

This study I pictured to myself as taking place in mud huts, on journeys

barefooted across the country, amongst people who would be completely hostile to my research. But I owed a great intellectual debt to Sanskrit culture and an educational task was a delightful means for the expression of my gratitude.

So you see that I was indeed more fortunate than most, in the attitude and means of my entrance into Indian life.

What did I find there?

Instead of hostility, I found a warmth of welcome.

Instead of suspicion, friends.

Instead of hardships and fatigue, a charming home, and abundance of the finest associations.

For eight months I lived alone with one servant in a real Indian house in a Calcutta lane. There I kept a small experimental school. About forty little girls belonged to it and I took them in relays—four classes of two hours each. My knowledge of Bengali being limited, I was particularly glad to fall back on kindergarten occupations for the greater part of our class-work, and I was thus enabled to arrive at a clear knowledge of the practical difficulties and practical potentialities of a useful school.

But this was work. The playtime of the day I was allowed to spend in a neighbouring zenana, amongst a group of widow ladies with whom I had much in common, and Saturday and Sunday I reserved as holidays. This was a custom that I fear my children never approved. I remember how the first Saturday morning a crowd of uproarious little people had gathered outside the door at 6 o'clock, evidently determined to gain admission. A workman who could speak a little English was inside

and he came to me, "The baby people, the baby people, Miss Sahib! Let me open!"

No Hindu of any class or sect or party ever put a hindrance in my way. When they heard of any difficulty, they always did something towards removing it, the women just as much as the men. In the same way, they felt a curious sense of responsibility, as if I were the guest of the whole of our lane. They were constantly sending me food. If they had fruit, they would share it with me. If I expected guests, they would provide the repast, and I rarely knew even the name of the giver.

I need not tell you that in deeds like these a very sweet relationship is created. I need not tell you that I am proud as well as grateful to have eaten the bread of a charity so sweet.

And I think if we go deeper into the reason of this hospitality, we shall be struck by the culture that it displays. *They thought of me as a student.* It was something like the university of the middle ages, where the poor scholar naturally came upon the good-wives of the town for maintenance. But there was I think this difference, that the university established such a custom mainly in a given centre here and there, while in India the idea of this function is familiar to every person and every family and the obligations of the university arise wherever there is one enquiring mind. Through and through the life I found these evidences of an ancient culture permeating every section of society, my only difficulty in recounting it all to you is in determining where to begin.

The pleasures of the people are such

fine pleasures! It was my custom to save money by avoiding the use of cabs, and travelling in trams as much as possible. This, of course, always left a certain amount of a local journey to be made on foot. So at all hours of the day and night I would come up and down our narrow little lanes and streets, as various errands might lead me. In the sunlight they would be crowded with people, and the traffic of the bullock-carts. In the evening, men would be seated chatting about their doorways or in the shops, or inside open windows, and no one even looked my way; but at night, when one had once turned out of the European streets, everything was sunk in stillness and peace, so that it took me some time on the journey home to recover from the shock of seeing a drunken Englishman. In eight months of living in the poorest quarter of Hindu Calcutta, such a sight had been impossible. As one lay in bed however, the chanting of prayers would occasionally break the silence of the midnight, and one knew that somewhere in the distant streets a night beggar, lamp in hand, was going his rounds.

I think if one must pick out some feature of Indian life which more than any other compels this high morality and decorum to grow and spread, it must be the study of the national epics. There are two great poems, the Mahabharata and the Ramayana, which take a place to Hindus something like that of Shakespere to ourselves. Only this is a Shakespere that every one knows, and a Shakespere with the sacredness of the New Testament thrown about it.

A picture comes to me of a night one in the Himalayas. At a turn in the road the great trees sweep aside a little to make room for a tiny hamlet at the foot. Here in the open shop of the grain dealer, round a little lamp, sits a group of men, and amongst them is a boy reading earnestly from a book.

It is the Ramayana,—the tale of the wanderings of the heroic lovers, Sita and Ram. The men listen breathlessly, though the story is familiar enough, and every now and then as the boy ends a verse, they chant the refrain "To dear Sita's bridegroom, great Rama, all hail!" Sita is the ideal woman. A divine incarnation to the world of perfect wifehood and perfect stainlessness. She is the woman of renunciation, not of action; the saint, not the heroine. Every Indian woman spends some part of the day in the contemplation of this character. Probably no one passes a whole day without taking her name. Every woman desires to be like her. Every man desires to see in her the picture of his mother or his wife. I do not know if you will see with me the tremendous influence that it must have on the character and development of a nation, to spend a definite time daily in this intense brooding over the ideal.

It is here that I come to my great point, and I must make it clear from misapprehension. I shall not mean that the lot of the Hindu woman in her perpetual struggle with poverty, in her social and industrial inefficiency, is perfect, or perfectly adapted to the modern world. Far from that.

But I remember that some of the greatest men and women that ever lived

have been born in India. I remember that from India emanated the only religion that ever put the missionary-question on a true educational basis; I remember that amongst military leaders two thousand years ago India produced her Napoleon Bonaparte, in Chandragupta, the Sudra who unified a continent; that amongst statesmen she bore Asoka and Akbar; that in science we owe mathematics and astronomy and geometry to her; that in philosophy and in literature she has achieved the highest rank.

I remember too that this greatness is not dead in the country. No longer ago than 1750 Rajah Jey Sing concluded that European astronomical tables contained an error which he was able to correct. Subsequent science, it is said, stood by the Indian astronomer. Within the century that is leaving us Ram Chandra has solved, by intuitive methods, problems of maxima and minima hitherto unfinished, and India has given proof that she can yet add to her scientific laurels.

Seeing all this, I read a message of great hope for humanity. What may be the truth about the military careers of nations, I do not know. It may be that in rude activities there are periods of growth and flourishing and decay. But if a people fix their hope upon their own humanisation, it is not so. The curve of civilisation is infinite and spiral. The dominion of the human mind and spirit has yet to be exhausted.

But still—where—why—is this humanising process the essential life of India, more than of other countries? What differenti-

ates the Indian training from others? I find one answer which outweighs all others in my estimate. It is this. The special greatness of Indian life and character depends more than on any other feature, on the place that is given to Woman in the social scheme. What? you will say, what about child-marriage and child-widowhood, and the grievances of woman? I am not going to speak of woman as the wife. There must be unhappy marriages in India as elsewhere, though I have seen none but the happy, and they have seemed to me to represent a tie more tender and intimate than I have often witnessed. But wifehood in India is not woman's central function. That is motherhood. As mother, an Indian woman is supreme. The honor that a man does here by the simple words "my wife", he does better there by saying "the mother of my children." Sons worship their mothers as the ideal. Motherhood is the ideal relation to the world. Let us free ourselves from self-seeking as the mother does. Let us be incapable of jealousy as is a mother to her child. Let us give to the uttermost. Let us love most those who need most. Let us be indiscriminating in our service. Such is the Indian woman's conception of a perfect life. Such is the moral culture with which she surrounds her children. Can you ask what is its effect? I sat one day hour after hour beside a boy of twelve who was dying of plague. The home was of the poorest, a mud hut with a thatched roof. The difficulty lay in keeping the patient isolated from his family. There was one woman who came and went about the bedside perpetually, in an utter

recklessness of her own safety, and at last I ventured to remonstrate, pointing out that my presence was of no use, if I could not save her this exposure. She obeyed me instantly, without a word, but as she went, hid her face in her veil crying softly. It was the lad's mother. Of course I found a place where she could sit with his head on her feet, curled up behind him in comparative security, fanning him, and then, through all the hours of that hot day, till sunset came, I had a picture before me of perfect love. "Mataji! Mataji! *Adored Mother!*" was the name he called her by. Now and then, mistaking me for her, he smiled his perfect contentment into my eyes, and once he snatched at my hand and carried his own to his lips. And this was a child of the Calcutta slums!

But it is not the child only. The word *mother* is the endless shore on which all Indian souls find harbour. In moments of great agony it is not with them, "My God!" but "Oh Mother!"

A woman in the neighbourhood was wailing loudly in the dark, and the sound disturbed one who was lying ill. An attendant on the sick came down into the woman's hut to find her, and, guided by her cries, came up to her quietly and put an arm about her. The wailing ceased as suddenly as it had begun, and she fell back with long sobs; "you are my *mother!*" was all that she could say.

If the word 'God' meant as much to us as "Mother" to this bereaved soul, what might we not reach? And to many in India it is so. The two ideas are one.

Life with all its inexplicable torture and its passing gleams of joy is but the play of the Divine Motherhood of the Universe, with Her children. If we can understand this, all happenings will become alike fortunate. We must cease to discriminate. And so in every temple dedicated to this idea, the visitor enters with the prayer:

Thou,—the Giver of all blessings,
 Thou,—the Giver of all desires,
 Thou,—the Giver of all good,
 To Thee our salutation, Thee we salute,
 Thee we salute, Thee we salute.
 Thou terrible dark Night!
 Thou, the Night of delusion!
 Thou, the Night of Death!
 To *Thee* our salutation,—Thee we salute, Thee we salute, Thee we salute.

And this rises up daily from end to end of the country together with that other prayer to the Soul of the Universe which to me seems the most beautiful in any language.

From the Unreal lead us to the Real,
 From Darkness lead us unto Light,
 From Death lead us to Immortality,
 Reach us through and through ourselves,
 And ever more protect us—O Thou Terrible!

From ignorance, by Thy sweet compassionate face.

HIM the Brahman conquers, who thinks that he is separate from the Brahman; him the Kshattriya conquers, who thinks that he is different from the Kshattriya; for him the universe has no fears, who knows that with the infinite universe he is one.

WOMAN IN ANCIENT INDIA

(Concluded)

GAUTAMI: Her benevolence is specially praised in the Pali Scriptures. She was the chief of five hundred maids in a merchant's household. Once at the commencement of the rainy season she saw five hundred Buddhist monks rambling in the city. She asked what they wanted. They replied that it was hard and troublesome to live in moist caves in the rains, so they came to see if any one would take the trouble of building a shed for them for the season either within or in the outskirts of the city. Gautami enquired if their wish had met with success. They replied in the negative. She invited them all to have the next morning *viksha* (alms) from her. She then gathered together her five hundred companions and addressed them thus, "Dear Comrades! Do you like to live in servitude for the rest of your lives or do you aspire to gain happiness by becoming free from the chains of thralldom." They of course wished for the latter. She said "Then, each of you ask your husband to build a hut for each of these five hundred religious mendicants." They agreed. The huts were built and the monks were comfortably housed for three months, and good arrangements were made for their board.

(12) **KSHEMA—II**: She was a *Vikshuni*. Her name is also found in the Pali Scriptures. She lived a life of

pious charity and good works and also studied Buddhistic sacred writings.

(13) **RUKMAVATI**: Her history is found recorded in the *Avadhana Kalpalata, Pallab* 51. This noble lady lived in Upalavati city. She always used to help the poor of her neighbourhood by providing them with money, clothing and food. She was unique in her days for kindness and good works. One act of her wonderful kindness and self-sacrifice is too grand to be passed over. Once she saw a miserable famished woman desperate with hunger was trying to tear open her newly-born babe with her finger nails. What a horrible sight! A mother trying to devour her own child! Rukmavati, the personified mercy, was touched to the core of her heart. She must appease the mother's hunger or the child would be killed. If she snatched the child away and fled the mother would die of hunger. If she went to fetch food for her the child would be killed. What was she to do? Without finding any solution she cut off her fleshy breast with a sharp knife and gave it to the hungry woman to eat and thus saved both the lives! This happened in the life-time of Buddha.

(14-18) **UTPALVARNA, SAKULA, BHADRAKAPILANI, KUSHI, GOTAMI, and MOTHER LAKA**: These Buddhist ladies

all contemporaries. They studied the *Madhyamika Sutras* to acquire knowledge of Nirvana and also taught it to others.

(19) SHARI: She was a learned and celebrated lady. • Her son, Upatishya, a disciple of Buddha, though himself famous for his learning, was known by the name of his mother, as Shariputra or son of Shari.

(20) MALLINATHA: She was highly educated, and was the 19th *Tirthankara* (a holy being like an *avatar* who takes birth in human form for the salvation of mankind) of the total twenty-four believed in by the Jains. She was an *Acharya*.

(21) ANULA: She was a contemporary of Asoka and wife of the king Mahanaga. Practising the Buddhist religion herself in Ceylon she taught others its doctrines. She was also noted as an *Acharya*.

(22) DHARMADINNA: The wife of the banker Visakha of Rajagaha. One day the banker visited Buddha and heard a discourse from his lips on the sublimity of a life of holiness free from lust. The mind of Visakha was changed. He returned home with senses under control. His behaviour being now very different his wife enquired as to the cause of the change. "Having heard the doctrine of holiness from the Enlightened One," replied he, "I have ceased to long for worldly gratifications. You can take and keep all the wealth that I have to yourself. I will henceforth look upon you as my mother." Hearing this the lady asked Visa-

kha, "Lord, this doctrine, is it reserved only for men or may women also follow it?" "Beloved! What is it that you say? Whoever observes the rule, he or she can have it," replied the husband. Thereupon Dharmadinna besought the permission of her husband to become a nun and was received according to Vikshuni rules. Not long after, she by her great application to the observance of the rules attained the highest stage of adeptship.

After some time Visakha visited her and had most of his doubts in religious matters solved by her words of wisdom. She answered all the questions of Visakha and taught him the path to attain freedom from desires—the noble Eight-fold Path, viz.,

1. Right comprehension,
2. Right aspiration of Love and Renunciation,
3. Right words of Truth,
4. Right actions of Compassion, Honesty and Charity,
5. Right Livelihood without giving pain to others,
6. Right Endeavour to be free from sinful thoughts and to be full of good thoughts,
7. Right Mindfulness in the analysis of all phenomena,
8. Right Peace of mind or concentration.

Instances could be multiplied from various sources, of Indian women of the past, famous for their learning, benevolence, kindness and stainless character, reaching the highest stage of spirituality by dint of perseverance and hard Tapa. I must close this paper here which has

already run to a great length, hoping that my readers will take the lesson to heart that if they ever wish to gain material and spiritual prosperity they must follow in the foot-steps of their forefathers, educate women, and treat them as their equals in every way. The above instances unmistakably show that the present condition of our women is due not to any lack of ability in them but because they do not receive that sympathy and faith from the other sex which they should. Given fair field and no favour, they come out as bright and brilliant as their brothers. Even now though labouring under a long dis-

advantages, many who have been given the opportunity have made their mark in the world as editors, lecturers, poets, writers, professors, religious teachers, &c. Educate them and place the ideal of Indian womanhood before them, they will grow up to it; and the regeneration of the ancient land of the Rishis will not be far off.

सुखं पश्यन्निहैव नमवस्थानमोचयन् ।

न विनश्यत्कालाऽऽत्मानं ततो वाति पशु न तनुम् ॥

"He who beholds the One equally present in all alike, he does not play the self against the self and thus gains the highest goal."

VIRAJANANDA.

THE KINGDOM OF JANAKA

ONCE upon a time king Janaka passed the sentence of banishment upon a Brahmin convict. The Brahmin confessed his crime and said that he fully deserved the punishment passed upon him. "But," said he, "I cannot leave your kingdom, O great king, unless I know how far it extends. Please therefore tell me how I should know the boundary of your kingdom." This question, apparently so simple, set the king thinking. After remaining in deep contemplation for some time he softly replied, "Your question, O good Brahmin, has opened my eyes. The kingdom over which I rule, belonged to my forefathers who claimed its ownership just as I do now. But where are they now? They have all passed away, but the kingdom remains the same. How can I say, then, that it belongs to me? With my death the kingdom will not vanish, but my sense of

ownership will undoubtedly cease for ever. Regarding my body in this light, I do not see how I can call it my own. Who knows that the molecules which compose it do not consider themselves masters of it? After my death dogs and jackals will feed upon it. I thus distinctly see that the body is not my own. How can I then be the owner of things which I possess and enjoy with this body? It was out of ignorance, O good Brahmin, that I ordered your exile. Mithila does not belong to me any more than the sky belongs to a particular individual of the world. Live in Mithila in perfect peace as long as you will."

VIRAJANANDA.

FEAR and courage, hatred and love, despair and hope, and all that fetter the self originate from the sense of possession.

CORRESPONDENCE

SOME QUESTIONS

To the Editor, Prabuddha Bharata,
Sir,

May I request you or any one of your worthy readers kindly to remove a few doubts through the medium of your most valuable and highly esteemed journal :—

What takes place when a man dies? Both the internal as well as the external organs of a body are matter, and, as declared by Sri Swami Vivekanandaji Maharaj in his various lectures, so are the mind, the intellect, egoism &c., though of a finer form. All this must obviously remain here when a man dies. Then what is the change which takes place by death? The answer will naturally follow: The soul—or the conscious ruler of the body flits away, with, of course the resultant effect of all the good and bad deeds, it (the soul) has done during the past. This resultant effect will direct it (the soul) to where it has to go and take a new body. Now this soul is declared as eternal; I admit it, but then it did not have any beginning and consequently it must not have any end, that is to say, the soul has been taking bodies after bodies from infinity and shall do the same till infinity. Where is salvation then?

Again if there is any salvation at all, what is it? If you believe that this soul is the same as the Soul of all souls—the Great God Himself who takes body after body *ad infinitum*, then the question is why it is so and what necessity the Great soul has to assume diverse

forms first, and then try for salvation. And what is salvation to Him? He does not require freedom, He is always free. If on the other hand you say this human soul is part and parcel of the Great Soul, it emanates from Him and goes back to Him after completing a circle or a series of circles, then what gave him the first birth? It simply emanated from God and had no past actions. If you say the Great Soul first gave bodies to so many souls living in this ocean of world at present, then the question is were those bodies all equally placed, that is, were their circumstances the same or different? And why? If different, and if not, then what made this diversity? If you say this difference is only an illusion—in reality there is no difference, then how can a man be made to believe in it? Then again if there is no difference between the human soul and the Great Soul, then what does 'a man has got freedom or salvation' signify? The soul goes back to the Soul, matter, whether fine or not, remains as matter, then what is the entity which feels the pleasure of gaining the freedom? What is there in man which prompts him to do actions and consequently to try to attain freedom? Surely the soul himself. He is the ruler of the body and it is he alone under whose orders all other entities such as mind, organs, &c., work. Then he alone is responsible for bad and good actions. As Swami Vivekananda says in one of his lectures (The Micro-

cosm: Jnana Yoga) "Take the whole responsibility on your own shoulders, know that you are the creator of your own destiny. All the strength and success you want is within yourselves. Therefore make your own future. Let the dead past bury its dead, the whole infinite future is before you, and always remember that each work, each thought, each act, is laid up in store for you with

this hope that as the bad thoughts and bad works are ready to spring upon you like tigers, so the good thoughts, good deeds, are ready with the power of a hundred thousand angels to defend you always and ever." Then what is Advaitism and how can the theory of oneness be accounted for?

A SEEKER AFTER TRUTH.

REVIEWS

ANTAIHPUR. A Bengali monthly, conducted solely by ladies. Editor: *Srimati Hemanta Kumari Chowdhuri*. Calcutta.

A notice of this excellent magazine appeared in our issue of September 1900, when it was edited by the late gifted Vanalata Devi. We are pleased to see it progressing under its new editor. All the papers, as usual, are the productions of ladies, and some of them are not a little flattering to the ability of their fair writers. We wish it all success.

THE INDIAN LADIES' MAGAZINE. An English monthly, edited by *Mrs. Kamala Sathianadhan*, M. A., Madras.

The paper is "conducted in the interests of the women of India." Judging from the contents of the last ten months (for it is not any older) we have no hesitation in saying that it is one of our best monthlies. The chief contributors are ladies, Eastern and Western. Illustrations, mostly of women, short original poems and stories, interesting news and notes, studies of ideal women and papers on general education form its standard bill of fare. Its pages are replete with

much that is thoughtful and valuable. We hope it will have a long career of usefulness.

WHEN Duryodana had set himself against Shri Krishna, and his father, his preceptor and his elders had all striven in vain to turn him from his purpose, as the last resort, his mother Gandhari was sent for; she came into the great assemblage, and there addressed her son in words of remonstrance, reproof and counsel; showing how in those days, women were really wise and great, that their counsel was highly valued, that their advice was respectfully listened to and followed, because knowledge gave them the power to speak, and learning and wisdom gave them the authority to pronounce their opinion. And educated as they were, they were able to give wise counsel to their husbands and exercised their judgment as to the course which it was best for them to follow even in questions of great importance and the freedom and education which they enjoyed did not make them unfit for doing the humble duties of home.—*The Indian Ladies' Magazine*.

NEWS AND NOTES

It takes about three seconds for a message to go from one end of the Atlantic cable to the other.

It is reported from Rome, says a Paris telegram, that Queen Marguerite, the widow of King Humbert, has decided to take the veil.

MR. DIGBY has reasons to believe that Mr. Stead is doing his best to have India included in the list of countries which are to be benefitted by Mr. Cecil Rhodes' will.

WE are much pleased to learn that His Highness the Maharaja of Baroda has agreed to preside over the Industrial Exhibition to be held in December next at Ahmedabad.

THE Japanese Government has intimated that teachers in Shintoism, Buddhism, and Christianity may proceed to Formosa and travel about for evangelistic purposes either free of cost or at reduced rates.

SOME eighty or ninety gold coins, black with age, have been found in Malakand. An expert avers that they are Indo-Scythian and that the British Museum possesses only one specimen like them.

A FIRM of wine merchants in Regent Street, London, have just received from the court of Chancery a cheque for £95 odd for goods supplied to an aristocratic customer in 1816, the year after the Battle of Waterloo.

JAPAN has taken drastic measures to stop opium-smoking amongst its Chinese subjects in Formosa and elsewhere. Opium occupies the first place in the Japanese list of articles, importation of which is wholly prohibited.

WE are glad to learn from Rajputana that certain mill owners of Ahmedabad have interested themselves in the famine orphans. An Ahmedabad mill owner has set a good example by undertaking to train one hundred male and female orphans as mill operatives.

THE Madras University has selected C. Ramlinga Reddy for the Government Scholarship, tenable in England by natives of India. The candidate is a native of the North Arcot District, and graduated from the Madras Christian College. It is understood that he intends joining one of the English Universities with the object of studying for the History Tripos.

WE heartily join in the chorus of congratulations to England and our Sovereign on the conclusion of peace in South Africa. Our reason for rejoicing is that bloodshed has been arrested, that waste of money has been arrested, and that the occupations of peace may be expected to revive. We congratulate the world, or at any rate civilised humanity, on such a result and not merely the power that has aggrandised

PRABODHA BHARATA

OR

Awakened India

वसिष्ठत जाग्रत प्राप्य वराजिबोधत ।

Arise! Awake! and stop not till the goal is reached

Katha. Upan. I. III. 4

No. 72, JULY 1902

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THE Manager of this paper will be glad to hear of a trained Agriculturist who would like to give his services to teach poor Indian peasants better methods of agriculture. It is well known that India is an agricultural country. It is well known too that famine which has now become endemic here carries off more agricultural population than any other. One of the chief causes of this frightful scourge is certainly the extreme ignorance and unprogressive ways of the Indian peasantry. The task is herculean, but shall not an effort be made to save them while there is hope? Will not those who can help come to the rescue of their unfortunate brethren? Any one in America who feels interested in this appeal is requested to see, or correspond with, the Swami Abhedananda, Vedanta Society, 102 East 58 St., New York.

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itself. We cannot help feeling, as we take a retrospect of the last two years and a half, that England has purchased her privilege for a price that has indeed staggered humanity.—*Indian Nation*.

AN association has been formed in Calcutta, under distinguished auspices, called the Ayurvedic Institute with the object of promoting the study of Charaka, Susruta and similar other works. Its ultimate aim is the establishment of a college for teaching those works, and of a hospital where patients might be treated according to Charaka's method, and planting of a large tract of land with herbs and trees as are required to contribute to the production of the medicines mentioned by Charaka. Such a project requires time and money, however, for its accomplishment; and the immediate end proposed is the organisation of a series of popular lectures on some of the topics dealt with in the medical works just mentioned. The project is unquestionably one of great utility, and few have to be said to recommend it.

Though for three years after the conclusion of peace America held Cuba and kept her forces there, she was all along anxious, even willing, to grant her independence for which she originally began the struggle. In February last year, a constitution was adopted after a deliberation of three months. Cuba was to have a republican form of Government with a President, Vice-President, a Senate and a House of Representatives. The President and the Vice-President were elected, and 20th May was fixed upon as the date of final evacuation. So on 20th May, while the coronation rejoicings were going on in Madrid, the American Governor hauled down the stars and stripes with his own hand and sailed for America with all the American

officials, and Senor Estrada Palma was installed as the President of Cuba amidst great rejoicings!

THE abundance and variety of building stones available in the quarries of the State, have come as a surprise on the Mysore people; and the Superintending Engineer is of opinion that, probably, before the Palace is completed, a new industry will be established in Mysore, and that private enterprise will step in to trade in polished stones throughout Southern India. About 700 chisellers, the best to be procured in Southern India, are employed, 450 of whom come from Chidambaram, Trichinopoly and Pudukkotta, whilst most of the remainder are from Dharwar, Belgaum, and Kholapur Districts. The Executive Engineer, Mr. Naidu, is so enthusiastic over the excellence of the work done by these men as to be confident that, if they were similarly patronised for some time, statues in marble and in other stones might be produced equal to the famous Italian statues.

THE following account of Professor J. C. Bose's recent discourse before the Linnæan Society is taken from *Nature*:—"In illustration of his discourse on Electric Response in ordinary plants under Mechanical Stimulus at the recent meeting of the Linnæan Society, Professor J. C. Bose performed with the aid of his assistant a series of interesting experiments, showing electric response for certain portions of the plant organism. This proved that as concerning fatigue, behaviour at high and low temperatures, the effects produced by poisons and

synthetic, the responses are identical with those hitherto held to be characteristic of muscle and nerve and of the sensitive plants. The lecturer drew the final conclusion that the underlying phenomena of life are the same in both animals and plants, and that the electrical responses which he had demonstrated are but the common physiological expression of these".

THIS world is surrounded by an ocean of atmospheric air, fifty miles or more in depth, down at the bottom of which the affairs of men are transacted. This atmospheric ocean is permeated by an atmosphere of thought, thicker in some places, but equally as extensive. Within this universal thought world are all conceivable thoughts. None are old, none are new, all are perennial. Within this domain time counts for naught. When we are done with a thought we let it go, and it flies back to the thought world, thence to be drawn down and reused time and again by ourselves or other thinkers. When we wish a new thought we can have it, for they are all there and all are free. All we have to do is to call for them aright, and therein lies the trouble, for few of us know how few have been taught to concentrate their thought energy. When we want a particular thought a thousand of its companions crowd in with it, and sometimes crowd it entirely out. When we think of one bee, a whole swarm enters our mind, but if you will insist and keep to it you can soon shut off the common herd of vagrant thoughts clamouring for admission.—*Pacific Vedantist.*

AMERICAN exchanges to hand contain accounts of the magic powers of a Count Albert de Sarak alias Count Sarak de Das, Doctor of medicine and General Inspector of the Supreme Esoteric Council of Thibet. Count de Das is said to have been born in Thibet and to be descended from a noble French family. He is described as an "Occultist and adept, a professor of the mystic and the sixth sense."

Thibet continues to be the mythological milch cow of mysticism. Milk it for any mystery you like and you have it 'take'. Many years ago, a valued servant of our Government, Rai Baadur Sarat C. Das went to Thibet. We are not aware if he came across any of the mystic schools of which it is supposed to be full, or met this Count, whose name is somewhat similar to his.

Mysticism is growing like mushrooms in America. Her virgin soil seems to take anything. It is difficult to say what the result of this wild rampant growth will be. But it behoves the leaders of thought to exercise a healthy check upon it. We do not know whether to be amused or sorry at the attitude taken by one of our New Thought friends towards the wonders wrought by the above mentioned Franco-Thibetan Count. It shows that in spite of the tall talk about spiritual matters, the perception spiritual is far from clear. The love of power and notoriety has only taken a spiritual direction. The spiritual are unassuming, unobtrusive, non-resisting, quiet and self-sufficient. Spirituality does not blaze nor roar. It is like the fuel of which the combustible elements have burnt out.

Prabuddha Bharata

Vol. VII]

JULY 1902

[No. 72

OUR beloved Swamiji entered *Mahā Samādhi* on Friday night, the 4th of July, at the Math, Belur. On that morning, he meditated for more than two hours. During the day, he held a class on Panini Grammar for about three hours, and remarked how much better he was feeling. In the afternoon he took a short walk. In the evening, he went to his own room; a Brahmacharin was in attendance. He took his beads and did *japam* and directed the Brahmacharin to sit outside and do likewise. About 45 minutes later he called the Brahmacharin in, asked him to fan his head and then went to sleep. At about nine, he gave a sudden start and then drew two long breaths. The Brahmacharin, unable to understand what the matter was, immediately called an aged Sannyasin, who, on coming, felt for his pulse but found it stopped.

At first, it was taken to be a *Samādhi* and a brother repeated the name of the Master in his ear. Seeing no sign of return of life however, a doctor was called in, who tried to induce breath artificially, but without success. The next day, Swamiji's body was cremated under a *Bel* tree on the Ganges, in the Math grounds.

IN MEMORIAM:

SWAMI VIVEKANANDA.

God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth,
Into the selfish rule of one sole race
Therefore, each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge—reverence—
Infolds some germs of goodness and of right

—JAMES RUSSELL LOWELL.

BY THE death of Swami Vivekananda, we have lost a dear friend, and suffered an irreparable loss. He is best remembered by us, as having been "the greatest figure in the Parliament of Religions" held at Chicago in 1893, where he addressed crowded audiences, the quality of his teaching and his unaffected eloquence winning a most sympathetic hearing. He had a vivid, eager personality, singularly magnetic, persuasive and enthusiastic. He was no mere visionary anchorite of the Himalayas, giving out the truths of Indian philosophy. On the contrary, he was a man born with perfectly developed spiritual sense, discerning spiritual truths without effort: calm and steadfast, giving forth power from the spiritual centre within, and living for the advancement

of his race : a true lover of his fellow-men, devoting his energies in trying to rouse them to their true selves, content to use up his gifts and talents for their benefit. Clad in his habit of red or ochre, did this Indian Sannyasin standing upon all sorts of platforms, in all manner of places, with a strong beautiful voice expound the philosophy of Vedanta. Again and again in his lectures did he recur to the central idea of Advaita, the One in everything, the potential divinity in all. Gifted with an original out-look upon life, he displayed that fervour and vigour that one associates with monks, who have for centuries held to their spirituality with a power and stanchness unrivalled in worldly affairs.

He was widely travelled : he preached Vedanta from New York to Chicago : from Boston to California. Flitting through London, Paris and other cities, he passed though the vain show, as if unconscious of it, except, occasionally to hurl at his listeners a vehement denunciation of the frivolity, and lack of spirituality of the times. Speaking of India to Western people, his voice would drop, a wonderful smile would overspread his countenance, as he lovingly related the manners, customs, and characteristics of his beloved country-men and women. What charming Indian legends and tales he could tell, delighting and entralling the hearts of his hearers, betraying the sympathy and yearning he felt for his race, feeling the pulsation of their hidden life, touching so tenderly on their little idiosyncrasies of temperament and custom.

He has gone from amongst us, he

who was instinct with so much inspiration, and who had in him so much of the seer of these latter days. His teachings have become an abiding possession with us, and a strength for ever-more. Truly can we say with Carlyle—

"We have seen gleams in the face and eyes of the man that have let you look into a higher country."

The Swami had but scant sympathy with iconoclasts, for as he wisely remarked,—*"The true philosopher strives to destroy nothing, but to help all."*

I shall close this humble but heartfelt tribute as I opened it with some more lines from Lowell, the sentiments therein expressed so aptly applying to the tender-hearted character of our late revered teacher.

*"As he foresaw how all things false should crumble
Before the free, uplifted soul of man :
And when he was made full to ever-flowing
With all the loveliness of heaven and earth
Out rushed his song, like molten iron glowing
To show God sitting by the humblest hearth
With calmest courage he was ever ready
To teach that action was the truth of thought,
And, with strong arm and purpose firm and steady,
An anchor for the drifting world he wrought,
So did he make the meanest man partaker
Of all his brother-gods unto him gave.*

A WESTERN DISCIPLE.



As we go to press we receive the distressing news that Swami Vivekananda is no more. Ramakrishna made no formal *chelds* or disciples. He was never willing to accept the responsibilities of a *guru*. But he had a great affection for the young man who came to be afterwards known as Swami Vivekananda. The Saint early saw the spiritual potentialities of the ingenuous youth, and

his anticipations were realised. Vivekananda more quickly assimilated and was more deeply inspired by the teaching of the seer whom he accepted as master and exemplar, than almost any body else. He gave formal and systematic expression to that teaching in Bengalee and English and propagated it far and wide. His work was done. Loved of the gods he died early, but his was a crowded hour of glorious life. Released from the turmoil of this world, let him rest in the blessed company of his master and inspire the fellow-workers he leaves behind.—*The Indian Nation, Calcutta, July 7.*

IT is with great regret that we announce the death of Swami Vivekananda. The news every where will be received with feelings of deep regret and sorrow. In him we have lost not only one of the most popular Vedantists, but a patriot whose heart was full of love for mother India. Earnest and sincere, always trying to live the life of a practical Vedantist, full of noble emotions and thoughts, for the regeneration of the mother country, his life has been cut short in the very prime of manhood amidst the great sorrow of the community at large. When we last saw him in Calcutta, he was eloquently talking, in pure and chaste Hindi, which would do credit to any Upper Indian, about his schemes for the regeneration of India, his face beaming with enthusiasm. Who then thought that the end of the great man who has raised Hindu philosophy so much in the eyes of the West, who could count hundreds of Europeans and Americans as his disciples and who had by standing temptations in

the West showed of what good stuff he was made, was coming so soon? The Swami had been ailing since some years past; dyspepsia and diabetes, the two cursed diseases that have claimed such a large number of our countrymen, attacked him three years ago. All what human ingenuity could do was done.

—*The Advocate, Lucknow, July 10.*

ON Friday last, as already announced, was gathered to the shades of the Gurus the English educated young Indian monk and preacher of philosophic Hinduism, who by sheer force of individuality rose by one leap from obscurity to renown, and whose genius secured to the much maligned faith of his fathers a high place in the estimation of thoughtful people in the West. Allowing for all that his detractors might say about failings in his character or shortcomings in his teachings, Swami Vivekananda was a truly remarkable man, a man of wonderful powers of persuasion and strength of will, who, with a larger experience of life and a deeper initiation into the realm of spirituality, might have worked wonders in the way of rousing his countrymen from their comatose condition in matters religious and social if his life had been spared. It is indeed a case of a most promising career cut short, of the spark of life burning out before it reached its fulfillment. What the Swami, however, achieved during his short term of public life was no small thing. He it was who more than any other scholar or preacher contributed to establish the claim of philosophic Hinduism to respectful attention and careful study among the people of the West by standing

forth in their midst as a concrete and brilliant example of the culture produced by it. In his own country his genius, besides giving form and shape to the cult which deifies his revered Guru, Sri Ramakrishna Paramhansa, as the last of the Incarnations, has brought into being a movement of practical benevolence which reminds one of the monks of old who went about preaching and practising the gospel of service to humanity. The Ramakrishna Mission is now a well-organised institution in the country whose members are seen working quietly in famine tracts or plague-infected areas, bringing relief to the needy and succour to the distressed according to their humble means. The monasteries established by the Swamiji at Belur, Mayavati, and other places are centres for the cultivation, by educated men who have renounced the world, of the practical religion preached by their Master, of service to humanity and devotion (*bhakti*) to the Lord through the Guru. It was Vivekananda's genius that gave shape to this new and unique movement of a new school of monks in modern times, though perhaps the force of his revered master's spirit was behind. Ramakrishna was remarkable for his sayings, which have now passed into current proverbs in the Bengali language: Vivekananda was great in action and organising capacity. And as men of action have to come into contact and friction with the world, Vivekananda had his critics and detractors. But although the universal love and admiration that followed his Guru was not his lot, and although judged by conventional standards he might be found failing here and there,

not his severest critic could deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspirations and energies were devoted not to the aggrandisement of self, but to the uplifting of his fallen countrymen. He was a little over 39 at death.—*The Tribune, Lahore, July 10.*

••

ALL the different Provinces of India equally mourn the irreparable loss the country has suffered by the sudden and untimely death of Swami Vivekananda. The Madras Presidency, where the late Swami was most popular and where one comes across Vivekananda Societies and Vivekananda Town Halls, naturally mourns the most. Public meetings are being held all over the Presidency to mourn the sad event which the Madrasis consider as a national calamity, and it is remarkable that even the Mahomedans and Christians are coming forward with words of sympathy and sorrow.

Notes of grief are pouring in from almost all parts of the Presidency in prose and verse. The following is from Trichinopoly :

Immortal son of Ind ! Thy land today,
From snowy peaks of Northern Him to low
Red strand of Comorin, with grief is low ;
And loud with wail resounds from sea to bay.
Nor Ind alone thy early loss thus bewail ;
Climes far off where thine words did spread the light
Of Love and Faith and Truth and changed to bright
The minds in which did doubt and shadow prevail.

The Cocanada Literary Association at a special urgent meeting recorded its deep regret for the sudden death of Swami Vivekananda and feels it a national calamity.—*The Tribune, Lahore, July 15.*

SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—II

So long as you say, 'I know', or 'I do not know', you look upon yourself as a person.

My Divine Mother says: 'It is only when I efface all *Aham* (I-ness) in you that the Undifferentiated (My impersonal aspect) may be realised in *Samadhi*.'

Till then there is the 'I' in me and before me.

WHAT happens to a man when he is perfect (*siddha*)?

He becomes as soft as a *Siddha* (here is a pun on the word *Siddha* which means both boiled and perfect) potato. The hardness of egoism goes.

WHEN the state of *Samadhi* is attained after a process of severe struggle with one's own lower nature and assiduous application to culture for Self-knowledge, the ego with all its train vanishes. But it is so difficult to attain *Samadhi*. The ego is so persistent. For this reason alone there is the coming again and again into this world.

When the Jiva (individual soul) says 'Not I, not I, but Thou, O Lord, Thou, Thou art the Master, I am the servant', then is the end of misery, and then is freedom (Mukti).

Q. Sir, why are we so bound? Why cannot we see God?

A. Egoism is the *Maya* for the Jiva. Egoism shuts the light out. When 'I'

will die, all trouble will cease. If by the grace of God the idea of 'I am the non-doer' is firmly settled in the heart, a man becomes free even in this life and there is no more fear for him.

THERE are very few who can attain *Samadhi* and get rid of "*Aham*". Generally it does not go. Reason and discriminate indefinitely, this "*Aham*" comes back to you again and again. To-day you cut the *Pepul* tree and to-morrow you see it has sprouted forth!

If you find you cannot make this "I" go, let it remain as the "servant I". There is not much fear of mischief in the "I" which knows itself as "I am the servant of God, I am His devotee." Sweets beget dyspepsia but the crystalised sugar candy is not among the sweets (*i. e.*, has not that injurious property).

LOOK here, if one acquires the conviction that everything is done by God's Will, one is only a tool in the hands of God. Then is one free even in this life. "Thou doest Thy work, they say 'I do it.'"

IF you feel proud, do it in the thought that you are the servant of God, the son of God. Great men have the nature of children. They are always children before God, so they have no egoism. All their strength is of God—belonging to and coming from Him, nothing of themselves.

THE HYMN OF CREATION

RIGVEDA, X. 129.

Then existence was not, nor
non-existence.

The world was not, nor the sky
beyond.

What covered?

Where?

In whose shelter?

Was it water, impenetrable and
profound?

Then death was not, nor immortality,
Then night was not separate from
day.

That vibrated motionless, one with
its own glory.

And beside *that*, nothing else
existed.

In the beginning, darkness was
hidden in darkness,

One mass, all indistinguishable.

(Then) That which was enveloped
in slighness,

*Became an existence by force of
heat (*tapas*).

Now first arose desire, the primal
seed of mind.

*Implies that non-existence also was.

Sages, searching in their hearts by
wisdom, found the bond between
existence and non-existence.

†Their ray spread across,

Was it below?

Was it above?

There were impregnators,
There were powers.

‡The self-sustained below,
The energy above.

Who indeed knoweth,

Who can here declare,

Whence was born,

Whence, this manifold projected?
(Lo) in its wake followed (even)
the Gods!

Who then knoweth whence it came?

From whence arose this projection,
(And) whether it was made or not,
He forsooth, who is its witness in
the highest heaven, knoweth;

Nay, it may be that, even He
knoweth it not.

†i. e., of existence and non-existence.

‡This line and the next contain the germ of the
Kali idea.

SELF-ASSERTION AND SELF-RESIGNATION

IT is well known, how various are the ideas of God and religion of different peoples, of different countries and of different times. It may be that man, disappointed with the fleeting pleasures of the world, wants a heaven, where he will be able to find them more abundant, intensified and permanent. Perhaps, all of a sudden, some one dies, the nearest and the dearest to him, and he pauses and thinks,—there may be a place whence they all come and where they will all go and meet again. Or the dawn, the evening, the hurricane, the stupendous forces of Nature, its beauties, might have exercised the human mind and it might have aspired to go beyond, to understand, "Whence all these?" Whatever may be the line of thought taken, it is certain that religion begins, when man tries to see beyond the limitation of his surroundings. The fetish or the ghost worship of the savage is the first commencement of this attempt and therefore, necessarily crude, but an attempt all the same. According to the degree of his intellectual growth and development of his perception, man has various ideas of the Beyond; and religion means realization of those ideas. If one forms such an idea and does not believe in the possibility of its realization, or, believing in such possibility, never tries to realize it, one is not religious, whatever else one may be. Why, the human mind, that, though intellectually convinced of the reality of an idea, yet

allows it to remain in the darkness of *unproved theory*, that is, does not exert itself to the utmost to bring it within the light of *perceived fact*, has yet to begin life seriously.

Of the various conceptions of the Beyond, on one extremity is the "not this, not this," Brahman of *no* activity, and, on the other, the "all this, all this," Personal God of *all* activity.

The first theory divides the universe into matter and individual souls and posits behind them both, an absolute unit. This unit is simple, infinite in every way at every point and beyond all possible differentiation. The real nature, or, in other words, the real Self of every soul as well as of every atom of matter is this unit. But through Avidya or ignorance, the individual soul imagines himself separate from it and identifies himself with matter. So long as he keeps up this identification, he is subject to the bondage of and suffers from the conditions associated with it.

The nature of this unit is free and unchangeable; that of the souls and matter is subject to time, place, law and change. The discourse between Sanatkumara and Narada in the Chhandogyaopanishad, those between Yajnavalkya and Maitri and between Yajnavalkya and Janaka in the Brihadaranyaka, ultimately end with the conception of the unit, as the One, where "one sees not another, hears not another, knows not another," which is "the not this, not this, Atman, beyond

birth, beyond death, the infinite."

Isvara is the sum-total of all individuals, yet He is an individual, as man is the sum-total of individual cells, yet he is an individual separate from them. The body of Isvara is the whole universe. As the individual cells of the human body make their small bodies out of the material of the human body, so the individual souls make their bodies out of the body of Isvara. His existence depends on that of the souls, as that of the human body on the cells; and *vice versa*. As a man is not always conscious of the workings of the cells of his body but can be conscious of them, if he likes, by developing powers which he does not ordinarily possess, so Isvara is not conscious of the workings of the souls, but there is in Him the potentiality of knowing them if He likes. As an individual, He is too near the Absolute to have any motive for work or knowledge. He is a Being, who is ever in His supreme consciousness of infinite bliss, an ocean of all perfection, of whom to state that He cares to meddle with the affairs of the world is tantamount to a denial of the very essence of the nature of His being. His proximity sustains the universe.

Though it cannot be explained when or why the soul superimposed upon himself this ignorance, the fact is there all the same. But it is possible for the soul to give up this mistaken idea of separateness from and be fully conscious of his real Self, the Absolute. Then all forms of matter with which he has been identifying himself and all bondage and sorrow due to them cease for him forever. This is the highest spiritual

realization and is effected by assertion of the higher Self and denial of the lower.

The theory does not attempt to throw any blame upon others and asks us to take the whole responsibility upon ourselves. The ignorance, it says, is of our own doing and the power of undoing it is also with us. To destroy it, we need not cry for help or mercy from any higher beings. It says, "Believe in your own strength to demolish what you have created yourself. Assert your higher Self, the Absolute. Then load after load of ignorance will vanish and a time will come, when the whole has disappeared."

The other theory posits behind both matter and souls the Personal God, who alone exists, whose body is the whole universe, through every point of which He alone acts. He is everywhere, in everything. In life and in death, in woe and in joy, in good and in bad, in your every movement, in your talk, is He the Lord. He is in the man, He is in the animal; in the birds, in the worms, in the trees, in matter, the whole world is full of the Lord. Every form, every movement, every desire is His. The real nature, the real Self of the individual soul is He. He does everything. But the soul, through ignorance, imagines himself separate from the Lord and puts his "me and mine" upon the works of the Lord. Selfishness comes and with it all misery and sorrow.

The Lord is ever free; He is not under time, place and law, but these are under Him. He is all perfect. He has no wants. Why should He go on with this work of an ever active universe? The answer is, the universe is after all a

piece of child's fun to Him.† He has no purpose in it. The stories about God creating the universe for some purpose or other are good as stories, but not otherwise; the Lord has no purpose, because He is too perfect to have any. The Antaryamin Brahman section (Brih. Up.) speaks of the Personal God as "He who is in the earth, but not of the earth, whom the earth knows not, whose body is the earth, who controls the earth He who is in all beings, but not of the beings, whom the beings know not, whose body are the beings, who controls the beings Who, himself unseen, sees; himself unheard, hears besides whom, there is no other seer, no other hearer"

* The root of the soul's ignorance is also the Lord. He makes and He alone unmakes it. When the ignorance is made to cease by Him, then the selfishness of the soul ceases; he finds that he, the lower self, was not and the Lord, his higher Self, was all. This is the highest spiritual realization.

The realization comes only through the Lord. The struggle of the soul is of no avail, apart from the will of the Lord. Such a God may seem to man the worst diabolical tyrant. He may love or hate Him, but the fact is there all the same. Still the soul struggles and has to struggle like the drowning child. The child can not be saved unless a helping hand comes. Like unto that, the soul that has got intense desire for realization struggles, though his struggle

is of no use unless the helping hand of the Lord is there. Amidst his struggles even, what is left for the soul is to be resigned unto the Lord's will. No hard and fast rules can be laid down as conditions for gaining His grace. He is beyond rules and conditions. Prayers may move Him or may not. The most earnest soul may struggle his whole life, yet gain nothing; one who never cared to think of God or religion, may turn a saint, in an instant, if He wills. But once the Lord is there, the vast mass of ignorance vanishes at once.

This is self-resignation; the other is Self-assertion.

Whatever the difference in the conception of the two theories, the result is the same, as far as the individual soul is concerned. By Self-assertion, the soul denies his "little me" and, in its place, asserts and builds up his higher Self, the Absolute. By self-resignation, he resigns his little self to the will of the Lord, that is, denies his "little me" and replaces it by his higher Self, the Lord. Let the ideal be the Absolute or the Lord, the destruction of the "little me" is the common point and is the one and the only thing demanded of a spiritual aspirant.

S.

As different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, straight or crooked, all lead to Thee.

—*Mahimna-stotra.*

† This is one way of looking at it. But as usual one may find an authority for this view in the *Brahma Sutra*, II. i. 33. —Ed.

REVIEW

THE HINDU SYSTEM OF SELF-CULTURE OR THE PATANJALA YOGA SHASTRA. By *Kishori Lal Sarkar* M. A., B. L. Calcutta, 1902.†

Our author is well-known to the Hindu New Thought literature reading public by his two works *The Hindu System of Moral Science* and *The Hindu System of Religious Science and Art*. The present work is evidently intended to be a contribution of the same character as its predecessors above-mentioned—an attempt at exposition of the ancient Hindu view-points and ideals in the terms and the ways of modern thinking.

The Hindu New Thought literature up to the present has been mostly new only in so far as the ancient has been sought to be interpreted in the modern way. The instances are very few, in which new things have been attempted to be grafted on the old by a process of reading into or texts twisted and strained out of shape. We are sincerely sorry to see that the work under notice ranks with these few.

It is true that in the preface Mr. Sarkar explains his point-of-view of writing the book.

"The principles of Yoga apply alike to the highest spheres of contemplative and religious life and to the humblest objects of worldly pursuit. It is like the fundamental processes of Algebra which

enter into the solution of the highest problems of Differential Calculus no less than into the solution of ordinary questions of calculation.....But the need of the modern day is to know the Yoga Shashtra as a general and abstract system, irrespective of the objects to which it may be applied."

The object is laudable indeed, but there is a limit to everything, even to a process of applying the principles of Yoga to everyday work, which if exceeded, as in the present work, serves only to frustrate its own end.

The keynote of the New Thought literature is the "Action is superior to inaction" of the Gita. And rightly so. The requirement of the times is action, the subjugation of *tamas* by *rajas*. But even action has something superior to it, the getting beyond the need of action, which is Freedom, the goal of Yoga. Is it advised then, in the anxiety to replace inaction by action, to try and kill that which is higher than action?

But Mr. Sarkar evidently takes the superiority of action as absolute and makes that the pivot of the whole thought expressed in the book. For instance,

"Thus Yoga is not for securing an everlasting cessation of activity. It only chastens the mind and frees it from impurity" (P. 9).

"But inaction cannot be lasting. The Yogi cannot be satisfied with it." (Pp. 15-16).

†Published by Sarasi Lal Sarkar, M. A., 121 Cornwalls Street, Calcutta, Price Re. 1.

Led by this view our author has to do some extraordinary interpretations, the most wonderful of which are perhaps those of *nirodha*, *samadhi* and *ekagrata*, since in them we find the head doing duty as the heel and *vice versa*.

Mr Sarkar explains,

"Nirodha or the process of *nivritti*.

"Samadhi or the process of purified *pravritti*.

"Ekagrata or the process of harmonising *pravritti* with *nivritti*." (P. 2).

To him Yoga or culture of mind, like unto the three steps in the culture of soil (1) preparing the ground, (2) growing the plant, and (3) reaping the fruit, consists of (1) *nirodha*, the preparation, (2) *samadhi*, the incubation and (3) *ekagrata* (which he calls *siddhi*), the fruition of the object. (Pp. 2-3).

Further on he explains the relation between these stages more fully :

"It will be clear now that although the first step of Yoga is *nirodha* or the tranquilization of the mind the next step is *samadhi*, or identification with one object. This step begins with a tension. But greater the identification, the less the tension, till one is reduced to a state of inaction in the completion of *samadhi* or to a state of absorption. But inaction cannot be lasting. The Yogi cannot be satisfied with it. Hence the next state called that of *ekagrata* *parinama* is one of harmony between inaction and action, between blankness and excitement. In short, it is a state of peaceful activity in connection with the object which engrossed it in *samadhi*." (Pp. 15-16).

Now let us hear what the renowned Yogin, Raja Bhoja, the accredited

commentator of Patanjali, has to say to this :

The mind has five stages, *kshipta*, *mudha*, *vikshipta*, *ekagra*, and *nirudha*. Of these the first three which can be rendered as (1) restless (2) deluded and (3) restful, are unfavourable to Yoga. The last two, one-pointed (*ekagra*) and resolved into the Cause (*niruddha*) lead directly to Yoga.

Ekāgrē vahnivrittinirōlāh.

In the *ekagra* state the outward functioning of the mind ceases.

Nirodhēcha sarvāsām vrittinām sasamskāranām pravilayah.

In the *nirodha* state all (i. e., both the outward and the inward) functioning of the mind, with their residual impressions and associations melt away. (I. 2).

No definition could be simpler. In the *ekagra* state the mind does not run after outward objects, but completely attaches itself to some inward image. While in the *nirudha* state all impulses and images melt away, the mind does not exist as such, only the Substance, the Substratum of the mind, the Atman, shines in its pure light.

Tādā tasmin kālē drushtōoh purushasya swarupē chinmātrarupatāyām avasthānam sthitirbhavati.

Then the Witness Purusha rests in Its own normal state as the pure light of consciousness. (I. 3).

Mr. Sarkar renders the above Sutra as, "Then the superintending will ~~is~~ in its true position." (P. 9).

But this is only by the way.

We have seen the relation of the *ekagra* and *nirodha* states according to Bhoja Raja. Let us see what he says

about the relation of samadhi and nirodha:

Tasya samprajñātasya nirodhḥ pravilayati sa vāsam chittavrittinām swakāraṇḥ pravilayāt yā yā samskāra-mātrāt vrittirudeti tasyāstasyā nṛti nṛti paryudasanānnirvījah samādhirbhavati. Yasmin sati puruṣa svarupnisthah shuddho bhavati.

When even the consciousness of samadhi melts away, on the resolution of all functioning of the mind in their Cause by dissolving them as they arise from residual impressions by the process of 'not this,' 'not this,' the seedless samadhi occurs; in which the Puruṣa rests in Its own normal state and is free from everything foreign. (I. 51).

It is clear from the above that the nirodha state is identical with the state of seedless samadhi.

Samadhi has five stages: (1) savitarka, (2) nirvitarka (when it happens through concentration in gross things), (3) savichara, (4) nirvichara (when it happens through concentration in subtle things). All these again are with seed, since they are all accompanied with the consciousness of the act (samprajñāta). When even this consciousness melts away, the (5) seedless samadhi, the state of nirodha, wherein the Substance, the Self, shines in its pure light, is attained.

Now ekagrata is simply one-pointedness. When the mind unagitated by different things attaches itself steadily to one image, it is called the ekagra state. Taking ekagrata as the unit, twelvefold ekagrata makes a dhāraṇā. In the same manner, twelvefold dhāraṇā makes a dhyāna, twelvefold dhyāna makes a samadhi, and twelvefold samadhi makes

the asamprajñāta yoga, the Yoga without consciousness of the act or nirodha.

Even a casual student of Yoga is expected to know the order of these steps. How could we admire Mr. Sarkar's feat of putting the heel over the head though we know he deliberately set out to find the excellence of action even in the Yoga philosophy?

Could he have thought the mere order of statement of the three parinamas in the Vibhutipāda would justify him to say that their order was in the ascending scale?

Many other statements that Mr. Sarkar has made on the subject are misleading, but since most of them arise from the fundamental mis-taking of the order of the three steps, we shall not examine them in detail. But before we conclude, we shall draw his attention to the rendering, of a few sutras, among others, which seems to us quite wrong.

Maitrikaruṇā muditopekshānām sukhaduhkhaḥpunyāpunya vishayānām bhāvanāschittaprasādanam. (I. 33).

Mr. Sarkar's rendering,

"The cultivation of moral virtues such as benevolence, tender sympathy, complacency, and rising superior to pleasure and pain, and to merit and demerit, whereby the mind acquires healthy ease." (P. 14).

It should be,

"Friendliness, compassion, gladness and indifference should be cultivated in regard to subjects that are happy, unhappy, good and evil, respectively, to purify the mind."

That is, the student of Yoga should cultivate friendliness instead of jealousy towards the happy; he should be com-

passionate and sympathetic towards the unhappy, instead of taking pleasure in their sorrow and thinking they are having their dues, and so on.

Visayavati vā pravrittirutpannā manasa ssthinibandhini. (I. 35).

Mr. Sarkar's rendering,

"The mind may also be fixed even by devotion to worldly objects." (P. 13).

It should be,

"Extraordinary sense-perceptions cause steadfastness of the mind."

When the pure mind concentrates itself on any part of the body, say on the tip of the nose, an exceedingly sweet smell is perceived, which enhances the belief of the student, and his mind naturally becomes firmly concentrated on it.

Vishokā vā jyotishmati. (I. 36).

Mr. Sarkar's rendering,

"Or the fixation may arise from illumination devoid of anxiety." (P. 14).

It should be,

"Or (by meditation on) the Effulgent (One, which is) beyond all sorrow."

When the mind is concentrated in the region of the heart an Effulgence is perceived, which takes the Yogi beyond all sorrow.

Vitarāgavishayam vā chittam. (I. 37)

Mr. Sarkar's rendering,

"Or it may arise from a state of dispassionateness." (P. 14).

It should be,

"Or (by meditation on) the heart that has no attachment for sense-objects."

We have said enough to acquaint the reader with the general character of the work, and we conclude this rather lengthy review here. The appendix written by the publisher "On Yoga and Mesmerism" is interesting. It is an attempt to show how far some of the discoveries of the West in the supernormal region tally with certain experiences of the Indian Yogis.

MAN: HIS LITTLENESS AND GRANDEUR

MAN, the primate of creation, as he is accustomed to call himself, is, relatively to all other animals, the weakest and most insignificant of beings, and nothing but his excessive pride and over-weening vanity, blinds him to the humiliating fact. During the first two years of his existence, his feebleness and helplessness would be ridiculous if it were not pathetic. He is absolutely dependent upon others for sustenance, clothing, carriage, protection and personal safety; whereas many other bipeds, and most quadrupeds, are partially self-reliant

and self-helpful from the moment of their birth. They have freedom of will and of movement, and can partly or wholly support themselves. In after life, when a man is ill, he is at a loss how to regain his health, without consulting a medical practitioner; while the lower animals — if living in a state of nature — instinctively select the best herbal remedy for their disorder. When the time comes for the quadruped to die, he quietly retires to some secluded spot, and patiently resigns himself to the inevitable, whereas that poor "forked radish," man, becomes, too

often, as helpless on his death-bed as he was in his cradle ; has to be spoon-fed ; and waited upon like a child ; and is finally carried to the grave upon the shoulders of half-a-dozen of his fellow-creatures.

Even in the hour of his greatest physical strength, he is, relatively, weaker than a fly, an ant, or an earwig. For, how rarely will you find a man capable of lifting a bar of iron, or a balk of timber, equal to his own weight ; and yet either of the insects I have mentioned will carry a load thirty, forty, or even eighty times its own weight.

Man prides himself upon the architectural monuments which he erects upon the surface of the earth. The loftiest of these is less than 500 feet in altitude, or 100 times the height of a short human being ; but the termites of Queensland construct domed edifices which are at least 600 times the height of the individual builders. Imagine the spire of Strasburg Cathedral six times its present altitude, and you would have the same proportion between that structure and the workmen who built it, as is presented between the termites and their stupendous erection. The great pyramid of Egypt covers an area of 13 acres ; and people contemplate its vast mass with a feeling of wonderment ; but the coralline insects of the Pacific have built up, out of the lime they secrete from the water of the sea, islands upon islands, some of which are not less than five and twenty miles in circumference. And, again, a great portion of the chain of the Apennines in Central Italy, and that colossal range of mountains known as the Andes in South America, the highest of which

attain an altitude of 22,000 feet ; are entirely constructed of the solid shells of protozoa ; creatures, so minute in themselves, as to be imponderable in any scale.

Many thousands of years must have elapsed before the brain of a human being was susceptible of conceiving the most elementary principles of mathematics or geometry ; and yet, from the earliest times, in all probability, the bee had solved one of the most difficult of geometrical problems, namely, how to construct groups of cells which should comprise the greatest possible number in the smallest possible space ; each of these being a faultless hexagon with a pentagonal base.

Man seems to have been ages and ages upon the globe before the idea occurred to his slow and stupid brain, of chipping a bit of flint, obsidian, or other hard mineral into an axe or adze ; while birds and insects, his superiors in aptitude and intelligence, had actually reached a high degree of civilisation, by their knowledge and application of the useful arts and sciences. The foot of the mole-cricket and the ant-bear might have instructed him how to make a spade and how to dig ; the jaws of the turtle and the tortoise might have taught him the use of shears—as soon as he had found out how to use iron ; the mouth of the saw-fly could have told him how to construct that tool ; the growth of a blade of grass should have suggested to him the use of the wedge ; the ovipositor of the sirex, how to make a gimlet ; the claw of the lobster, how to fashion a pair of pincers ; the web of the spider, how to design a net ; the nautilus, how

to build a boat ; and the insect known as the "water-boatman," how to row it ; the tailor-bird, how to bore holes and push thread through them, for the fabrication of garments ; the mason wasp, how to erect a round tower by means of a species of concrete, and the sociable weaver-bird, how to thatch it ; the nest of the pensile oriole, how to make and sling up a hammock ; the bill of the nut-hatch and of the woodpecker, how to construct and use a hammer ; so on *ad infinitum*.

If we turn our attention for a moment to man as a politician and a sociologist, we shall discover his deplorable littleness by comparison with certain insect tribes. How many tens of thousands of years, we white-skinned people have been in occupation of the fairest regions of the globe, I will not attempt to conjecture, but confining myself to unquestionable fact, I am perfectly safe in affirming that no European nation has ever succeeded in establishing an ideally perfect form of government ; namely, one which should ensure universal prosperity, universal contentment, health, industry, obedience to law, and unbroken internal order, concord and discipline ; as also the subordination of individual to collective well-being. And yet, according to the testimony of those who have made a life-long study of the political, social and economic life of monarchical communities of bees, and republican communities of ants, both these insects have reached that perfect organisation of the State, which man is still painfully struggling towards, and appears to be quite incapable of attaining. Both ants and bees conduct their communal life on the divine principle of

each for all and all for each ; and can you show me any European family of men that has risen above the sordid and despicable practice of the degrading precept "Each for himself, and woe to the man or woman who is trodden under foot in the brutal struggle for priority and pre-eminence?"

Another illustration of man's littleness is presented to us in his abject superstition. His intelligence, limited as it is, qualifies him to perceive that those two amazing wonders, the universe and himself, must have had a Supreme First Cause ; but when he endeavours to form a conception of this sublime embodiment of omniscience and omnipotence, what does the poor foolish creature do ? He supposes Him to be a magnified reflection of himself,—a jealous, irritable, capricious, short-sighted, cruel and vindictive giant, who actually created a more powerful giant than Himself, called the Devil, whose chief occupation is to thwart his Creator and to tempt human beings to disobey his and their Maker. And this Devil, man describes as reigning over a region of everlasting fire, in which the great bulk of mankind are being roasted and fried for ever and ever ; such being the endless and infinite punishment of a brief life of finite wrong doing. Yes ; and a certain potent corporation, calling itself the Church, audaciously usurping absolute authority over the souls of many millions of human beings, has actually dared, for several centuries in succession, to proscribe and punish those persons who refuse to believe in *its* god and *its* devil ; casting such sceptics into prison, placing them on the rack, burning them alive, and other-

wise putting them to death, because their own consciences revolted against so awful a travesty of God; who is Infinite Love, Supreme Justice, and Divine Perfection. But man in his almost incredible littleness and ignorance, continued and still continues to prostrate his intellect before this ecclesiastical usurper, and believes—astounding as the statement may appear—that this corporation holds the keys of two localities called Heaven and Hell, and can open and close them to whomsoever it will! Surely the mere fact that there are upwards of 200 millions of human beings who believe in this appalling delusion, this palpable falsehood, is one of the most painful proofs of the littleness of man which I could possibly adduce.

One more instance of it, and I will pass on to the other branch of my subject. Every human being is endowed with the instinct of self-preservation. This induces him to set a high value upon his own life, and to regard the murder of a fellow-creature as the greatest of crimes. So far, so good. But mark what follows. While he deprecates the commission of a *single* homicide, and sets in motion an elaborate and costly machinery to detect, arrest, try, convict and punish the malefactor, he, at the same time, approves of, or acquiesces in, the aggregation and organisation of millions of human beings, specially trained, educated and disciplined for the atrocious work of maiming, mutilating, blinding, crippling, blowing to atoms, hacking to pieces, and butchering, under every possible form of cruelty that the most devilish ingenuity can devise, other millions of their fellow-creatures, against

whom, individually, they have no feelings of animosity, and no personal grievance to allege. Thus, you see, the destruction of one life, perhaps under circumstances of extreme provocation, is punished by society as the greatest of all crimes; while the slaughter of tens of thousands of human beings, amidst all the horrors of warfare, whether on land or on sea, and accompanied by the burning of towns, the devastation of scenes of peaceful industry, and the infliction of untold misery and suffering upon innocent women and helpless children, is actually extolled as a glorious exploit; and priests and prelates bless the banners of the butchers, and blaspheme the Most High by singing Te Deums in honour of the victorious slaughtermen who have shed rivers of blood; have filled their military hospitals with ghastly wrecks of humanity, and polluted the atmosphere with the pestilential reek of multitudes of decomposing corpses.

The lower animals, obeying the instinct of hunger, kill each other for food, and usually the death they inflict is instantaneous, because they either break the vertebræ, or they paralyse sensation by the terror they inspire. But man—civilised man—in his terrible ferocity, mows down his fellow-creatures for the mere pleasure and excitement of carnage, just as he does in a battue of elephants, or antelopes, or pheasants. Is he not, therefore, unspeakably little, if we take cognisance of him as a rational being, and compare him with the lower forms of animal life?—(*To be concluded*)—James Smith in the Harbinger of Light.

NEWS AND NOTES

THE orders of decoration borne by the German Emperor are worth a little over £45,000.

WE acknowledge with thanks receipt of Rupees Twenty from the Limbdi State and Rs. Two from the Dewan, kindly donated in aid of the Advaita Ashrama.

WE have been favoured with a copy of the Memorandum of Association and Rules of "Shri Bharat Dharma Maha Mandal." We are much pleased to go through it and have great expectations of the Great Association.

IN honour of the King's Coronation Dewan Bahadur Raghunatha Rao sinks 611 irrigation wells, plants 611 fruit trees and 6,111 other trees in his lands at Tanjore and Trichinopoly. This excellent example ought to be extensively followed in this country.

THE Cornell Brain Association, of which Professor Burt G. Wilder is president, has received more than 100 bequests of the brain of highly-educated people, as the result of the circulation of a unique form of "will and testament" which he drew up and asked them to sign.

IN pursuance of the desire that all pensioned native officers and soldiers who took part in the siege at Delhi and

the defence and relief of Lucknow during the Mutiny should be present at the Delhi Coronation Durbar, the Government of India have called for a list of all such surviving veterans residing in India.

A HAMBURG engineer, Herr de Irst, has invented a new life-saving apparatus. It weighs 11.30z., is the size and shape of an ordinary pocket-book and by the action of water on the contents a small cartridge explodes, which generates gas sufficient to cause the apparatus to sustain almost 2 cwt. in the water for the space of three days.

THE Amir of Afghanistan has just inaugurated a new political departure of much interest. A Council of State is to be appointed at Kabul, composed of leading members of the various tribes. At the same time an influential *rais* from each tribe will be associated with each local Governor to assist in the disposal of all tribal cases, civil and criminal.

ACCORDING to a letter written by Mr. Victor Henderson, the Secretary to the President of the University of California, U. S. A., there are now two Hindu students at the University. These are two young men from Lahore, Mr. Amar Nath and Mr. Ram Lal Beri. Their studies in the Indian colleges have well fitted them for the Entrance Examina-

tion in this American University, and they have now attended there for a year.

THE birthday of the Founder of the Maharatta Empire, the Statesman, the Soldier, and the Saint Sivaji was celebrated with great eclat at Calcutta on Saturday, June 21st. Babu Narendra Nath Sen presided. Several prominent citizens addressed the meeting, all of whom bore testimony to the genuine feeling of admiration entertained throughout the land for the founder of the Hindu Empire and creator of a feeling of nationality in the Hindus.

AN Exhibition is to be held in February next, under the auspices of the Madras Fine Arts Society, for which silver and bronze medals or their equivalents in money are offered for the best exhibits in wood, brass, silver and copper work. It is indeed pleasing to find that the fine arts are receiving their due meed of attention in several parts of the country. Besides the proposed Exhibition in Madras, Arts Exhibitions are being held at Daring and Simla.

THE Madras astrologer, who predicted the present illness of the King, has shown that there is something in Indian Astrology, after all, which ought to command the respect of even the most confirmed sceptics and scoffers. It is seldom that an astrological forecast is so wonderfully fulfilled to the letter. It is reassuring to learn that according to this eminent authority His Majesty will recover and rule over his subjects for fifteen years. The latest news concerning the health of the King is most satisfactory.

THE estimated expenditure of the South African war was £176,359,000. There is an estimated deficit of £2,400,000. Many more millions will be required to meet the expenditure of settlement in South Africa. The British taxpayer is to make up all this amount. No wonder that this burden led to a discontent which has contributed more than anything else to bring about the peace. The question remains who has gained by this war. It is too early to attempt a definite reply to this question.

WE are glad to learn that Mr. Profulla Dutt, son of Mr. S. Dutt, Manager of the Estate of the late Baboo Gopal Lal Seal, and Mr. Shishir Bose, son of Lieutenant-Colonel D. Bose, have passed the Science Tripos Examination of the Cambridge University. Mr. Sarat Ghose, son of the Hon'ble Mr. T. K. Ghose, Inspector-General of Registration has passed the History Tripos Examination of the same University. Mr. Bose has joined the Royal College of Mines, and Mr. Ghose is preparing for the Indian Civil Service Examination.

THE sole survivor of the cataclysm at St. Pierre was a negro felon, Raoul Sartout by name. "Thirty thousand people," writes the New York Sun, "many living blameless lives with the love of man and the fear of God in their hearts, were reduced to calcined corpses by one blast from the furnace of Mont Pelee, and this dreg of humanity, this sink of depravity, this utterly worthless out-cast was permitted to live." He was isolated in a cell for refractory prisoners. Four days after the catastrophe, his

PRABODHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्विबोधत।

Arise! Awake! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 73, AUGUST 1902

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REPORT OF THE SEVASHRAMA FOR JUNE AND JULY.

Outdoor patients :— 40 Sadhus and 9 poor Grihasthas. Of the Sadhus, 34 were cured, 2 left treatment and 4 are still under treatment. Of the Grihasthas, 8 were cured and 1 left treatment.

Indoor patients :— 9 Sadhus, of whom 7 were cured, 1 left treatment and 1 is still under treatment.

Food ...	20	4	3
Clothing ...	2	10	9
Medicine ...	0	3	0
House rent ...	6	0	0
Postage, Telegraph fee and Money Order Commission ...	4	6	3
Gift ...	2	8	6
Railway fare ...	1	9	6
Establishment ...	3	14	0

Total 41 8 3

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[No. 73]

SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—III

YOU put on the fire in a cooking-pot, water, rice, potato, and brinjal. Ere long the potato, brinjal and rice begin to move and leap within the pot, as if they were vieing with one another in their pride that each was moving and leaping of itself. If children see them they think that they are living things and hence are astir. But those who know better explain to them that the potato, brinjal and rice are not moving objects; it is owing to the agency of the fire underneath that they are agitated; if the fire is taken away they will cease to move. The egoism which makes the jiva think 'I am the doer' arises from ignorance. All is strengthened by the strength of God, —all is silent if the fire is removed. The puppet dances well in the hands of the magician but when it falls down from his hands, it does not move or stir.

SO LONG as one is not blest with the vision Divine, so long as the base metal is not turned into gold by touching the philosopher's stone, there will be the delusion of "I am the doer," and so long must there necessarily remain the idea of the distinction between "I have done this good work, and I have done that

bad work." This idea of duality or distinction is the Maya which is responsible for the continuance of the world current. By taking refuge in *Vidya maya* (the *maya* having preponderance of *satva*) which follows the adoption of the right path, one can reach Him. He alone crosses the ocean of this Maya, who comes face to face with God, who realises Him. He is truly free, living even in this body, who knows that God is the doer and he is non-doer.

THERE are three ideals, 'I', 'Thou,' 'Thou and I.' (1) Whatever is, was or will be is myself, or I was, I am, and I will be in all eternity; (2) Thou art and all is Thine; and (3) Thou art the Lord and I am Thy servant or son. In the perfection of any of these three ideals the realisation of God is attained.

Q. SIR, you are advising us to forsake the "naughty I" but saying that there is no harm in keeping the "servant I."

A. YES, the 'servant I', i. e., the conviction that 'I am the servant or I am His worshipper.' There is no harm in it, on the other hand it brings us to God.

THE CHRISTIAN MISSIONS :

THE NEW SITUATION.

[WE need make no apology for the length of this paper, written by an esteemed correspondent. We beg all of our Hindu readers to carefully peruse it, and ask themselves, if it is not time to bestir themselves in the cause of their religion. The last census has shown an increase of 638,861 souls in the Christian population of India, and a total number of 2,923,241. Famine and social oppression on the lower classes are the two friends of the Christian Missionary in India, which strengthen his hands and swell his fold. Are there not enough patriotic young Indians who can band themselves together and at least imitate the Christian Missionary work among the masses, remove the social disabilities of the lower classes and prevent, while there is yet hope, the devitalisation of their nation and the decay of their peerless religion? Our beloved Swamiji used to say that it was the Mission of India to make everybody a Brāhman. Today, when all India is mourning his loss, will it not be the most fitting memorial to him to form a band of workers, drawn from all parts of our motherland, who, renouncing everything, will engage themselves to better the condition of the masses, work systematically to check the progress of Christian Missionary aggression, and open a door in the dead wall of Hinduism for the return of her perverted children? That will indeed be the most genuine expression of admiration for, and the sincerest tribute that can be paid to, his blessed memory!—Ed.]

I was very glad to see from the May number of "Prabuddha Bharata" (page 82) that people are waking up to the fact that a purely defensive attitude is no longer sufficient. I was somewhat astonished not long ago to read in an Indian paper, an abstract of a speech delivered in London by the talented writer and traveller, Mrs. Bishop (Isabella Bird) exalting the Christian Missions, and vehemently attacking every non-

Christian creed. The favourable reception of this speech should not be a matter of surprise as the audience was gathered at Exeter Hall, but it is disconcerting to find a talented and well-informed person lending the prestige of her name to such aggressive fanaticism, and it is sad to think that at the dawn of the XXth century, in the heart of civilised Europe, there should still exist a powerful section of the public actuated by such narrow-minded and prejudiced ideas.

It would be difficult to answer Mrs. Bishop's speech point by point, as there are not many points in it. She boldly denounces every Eastern Religion and asserts with absolute confidence, but without supporting her assertions with any arguments, that the Eastern people are abjectly degraded, and their creeds abjectly degrading, and the only remedy is to enlighten them, with the Religion of the West. Indeed, in her bellicose ardour, she advocates nothing more nor less than a declaration of war, unmerciful war, against Buddhism, against Hinduism, against Mahomedanism, those corrupt, demoniacal, superstitious creeds. Poor battered China is more exposed than any other land to her terrible anathema, though she spares no other "heathen" country from Morocco up to Corea, India naturally receiving some share of her attentions. But in the case

of China she wants immediate, organised warfare! So far, says she, there has been only "desultory sharp-shooting", but now we should "enter upon the gigantic enterprise of the conversion of China, a gigantic enterprise which must be undertaken, if it is to be undertaken at all, just as we should undertake a great war, just as we should undertake any other great enterprise, carefully considering the cost, carefully training the best agents for the work....." She says further: "In China itself I believe that a great work is going to be accomplished, that every man and every woman you send to China is one who will bring to bear something upon the foundations of idolatry which will make those foundations totter."

It is but too true that it is high time for you no longer to keep to a purely defensive attitude.

To return once more to Mrs. Bishop's stupefying but clever speech, she lays great stress upon the importance of *medical* missions. The presence of the missionary by the sick-bed gives him great power over the soul of his patients, and when he cures their body with Christian medicines, it goes a long way towards shaking their faith in their Gods, or as Mrs. Bishop calls them, Demons. If the members of your mission can also go round curing the sick, though the drugs may be the same, they would not be administered by a Christian hand, and while giving relief to bodily suffering, their after-effects would not result in the far more pathetic misery of destroying the Faith in which the poor people were born, and which has supported them through the difficult

path of life.

If the Christian missionaries and their supporters were not so prejudiced, if they would only look a little beneath superficial appearances, surely the results achieved by the Christian Faith in the West are not of such a nature as to encourage them to confer a similar blessing on the East. Indeed, considering the appalling calamities that have befallen the East during the XIXth century it is a sign of wonderful vitality on its part that it should still be what it is. Asia is still the beautiful land that poets and artists seek for their inspiration, it is to her still unparalleled glories that from all parts of the world, intelligent and talented travellers resort to fill their souls with the highest of artistic enjoyments. By her numerous and daring travels in the East and the charming accounts she has written of her perilous explorations, Mrs. Bishop herself shows how keenly she has appreciated the fascination of those 'heathen' realms. It is a bit disappointing that she should have formed so low an estimate of Eastern society, for it is not want of knowledge and experience that has led her to such conclusions. If I might suggest an explanation of her attitude, it is perhaps that she knows the East too well. The only way for her to alter her opinion as to the respective merits of Christian and Pagan creeds, would be perhaps to explore a little of the West. Certainly there is room for much improvement in the modern East and it is to that very reason that your noble Ramakrishna Mission owes its existence. But what Mrs. Bishop says of the Eastern religions "that the whole

head is sick and the whole heart is faint", can be said with much more truth of the Western ones. Asia emaciated by starvation but still comely to behold, a dethroned queen barely clad in her tattered but picturesque rags, is yet full of health; she is weak from privation, but she has no constitutional ailment. One reads much newspaper twaddle about sick-men in the near-East, in the middle-East, and in the far-East. It is fat vulgar Europe that is the real sick-man. There indeed is the head sick and the heart faint, and the ill-fitting, gaudy trappings of boundless wealth serve but to conceal a diseased body. What there is of degradation in the East is painfully visible because there is nothing to hide it. Beneath the glossy veneer of material prosperity, there is a far more terrible state of inane degradation in the West. Mrs. Bishop seems to look upon all the Eastern divinities as demons. Even if that were so, the East would still be far in advance of the West. Better believe in demons than in nothing at all. According to Mrs. Bishop, exorcism is the only form of medical treatment practised in the East. "All sickness is regarded as the work of demons, as a demoniacal possession, and is treated as such, and the priest and the sorcerer are sent for when sickness enters a house, and by cruel measures and incantations the spirit is supposed to be driven out of the sick person. And here come in Medical Missions. I would not horrify this audience by narrating any of the cruelties which I have seen practised under the name of medicine by the sorcerers and priests not only in China, and in Thibet, and in Corea, and else-

where, but in our own possessions in India. Some of the worst barbarities which I have seen have been in Northern India." In Europe there may be no Demons, but there are no Gods either. A vision far more ghastly than the leer of demons, surrounds the death-bed of millions of men and women in Europe, both in high and low circumstances; it is that awful sense of the absolute nothingness, of the yawning void ready to engulf the helpless moribund.

Instead of "bearing upon the foundations of idolatry and making them totter," as Mrs. Bishop puts it so eloquently, why not strengthen those foundations and build upon them a glorious superstructure? Sure, it is far easier to destroy than to build, but if any Western missionaries be so generous as to devote their life to that difficult and noble task of reconstruction, they will be welcomed everywhere in the East. If they are impelled by motives of true charity, if they really have no selfish aim, let them adopt the religion of the people whom they come to assist by the word of their mouth and the example of their lives. The missionary who goes to help the Mahommedans, let him be a Mahommedan so long as he remains amongst Mahommedan folk; the one who goes amongst the Hindus, let him, for the time being, become a Hindu. There is no need of any "apostasy." He may proclaim as loudly as he likes that he belongs to another Religion, and that although he is teaching Hindu or Mahommedan tenets as the case may be, this does not mean that he has abandoned his own faith. But if he is truly sincere, and is not actuated by pride or

self-interest, he should have for the Faith of others the same respect as he has for his own. If he would take the trouble of making a thorough study, not only of the language, but also of the religious books, of the people whom he intends helping, then, if he is a man of sound judgment, he would surely have the common sense to see that he can teach those people quite as lofty precepts by extracting them from their own Books for which they have deep reverence, as from transplanting a new creed amongst them, with all the havoc concomitant with a change of religion. Surely the Coran is at least as edifying as the Old Testament. Amongst the Hindu scriptures, to take only one example amongst a hundred, surely the Bhagavat Gita is every bit as good as the Gospel. Indeed some Christians will occasionally concede that the books of the heathen contain a few good precepts, but that their religions contain so many bad things besides, that it is as well to sweep away the whole fabric, good and bad together. So instead of looking out for the good points of alien religions, they only scrutinize the bad ones, in which task they afford an impressive illustration of the proverbial straining at a gnat and swallowing a camel. I have heard fanatically inclined Christians simply railing at the Hindu creed, because it might harbour a paltry million or so of minor divinities; quite unmindful that they themselves could dispose of a few millions of angels divided and subdivided into various categories, not to mention those less respectable but no less powerful legions whose realm extends over the more tropical regions of the next world.

When the Western missionary comes here intent on spiritual destruction, he may succeed but too well in shaking the belief of the natives in their own Gods. But, having laid waste their pantheon, he may not succeed so readily in peopling it again with the Christian myths. Come and nurse the sick in time of plague, come and feed the starving orphans in time of famine. But if you can show such charity in smoothing for them the ills of their earthly life, pray, have respect and mercy also for the things of a more lofty sphere. If you come to replenish their fields and gardens, do not devastate their Paradise.

Mrs. Bishop's warlike utterances reminded me of something that occurred nearly two years ago, and which at the time caused me great amusement, because it appeared to me so supremely comical, but I thought it so ridiculous and unimportant that it passed out of my memory. Mrs. Bishop's speech however in reminding me of it, also revealed to me that the matter was not to be treated so lightly. In 1900 I spent a few weeks in Europe. It was just then that the streets of Peking were running with blood and the United Christian armies were pillaging and massacring with holiest zeal. It is only fair to say that this evoked wide-spread indignation in Europe. Yet England was so engrossed with the difficulties in South Africa and a General Election at home, and France so busy with the Paris Exhibition, that the fate of China received from the two leading nations of Europe far less attention than it would have done under less abnormal conditions. The fanatical crew in Europe are but

a minority, unfortunately a very powerful minority, still the majority of the population are either entirely indifferent to the Christian faith or openly antagonistic to it. The general effect of the troubles in China in cultured and broad-minded circles was to raise a cry against Christian missionaries in general, as they were at the bottom of all the evil. The outcry against the mischief done by Christian missionaries had already existed for years past, as it continues to-day, but the Chinese troubles brought it into such prominence that the clergy began defending itself against the well-deserved accusations. On my way back from Europe, I landed at K—, and the day following my arrival happened to be Sunday. I, poor sinner, did not go to Church, but amongst the residents at the hotel, there were some followers of the Exeter Hall persuasion, and the "table-d'hôte" conversation kept me well informed of all that took place in Church. There was an Anglican Bishop at K— just then. I do not know whether they run their own Bishop at K—, or whether it was the bishop of L—, touring about. I have not studied the Anglican hierarchy in India, but though there can hardly be as many thousand Anglicans in India as there are millions in England, they seem to be provided with nearly as many high-salaried, palace-lodged, healthy bishops. Anyhow, this worthy bishop at K—, announced that he would preach on the subject of the Chinese troubles, which attracted a large crowd to his Church. He drew a vivid picture of the awful disasters taking place in the Chinese capital and provinces, the burnt houses, wholesale massacres, destruction

of art treasures, terrible expenditure of money and life, and he said that the hue and cry had been raised against the Christian missionaries as being the first and only cause of these calamities. You will probably think that he denied the charge. Not he, he admitted it! He admitted that the whole thing was truly the work of the missionaries. And he gloried in it and said, yes, the missionaries were the cause of all this trouble but was it not well worth while causing this trouble! Was it not well worth their while sacrificing thousands of lives and millions of pounds to bring the enlightenment of Christianity to countless heathens, and to save their souls from eternal damnation! And was it not every Christian's duty to help each in his way in the holy warfare initiated by the Christian missionary martyrs! I do not know whether he appealed directly to his congregation for pecuniary help. In Italy where the mass of the population are cultured, but poor, they express their approbation of the preacher by means of reverent applause. It is not customary to applaud in English Churches and the only way that the congregation can relieve their feeling of admiration is by drawing generously from their purses. No doubt after this eloquent homily, the worthy Bishop reaped a very respectable "collection." My pious informers may have understood the good bishop to have said even more than he intended to convey, but evidently it is the impression that his words carried and it is disquieting to think how his hearers responded to his sentiments, for they loudly expressed their sentiments of approbation for the

admirable discourse which it had been their good luck, by the Mercy of Almighty God to listen to. All this struck me at the time as very ludicrous, but I thought it was harmless. I see now that the missionaries are becoming bolder every day in their nefarious attacks, and the danger of their receiving powerful support is increasing every day. Every day the Christian faiths are losing their power in the West. To make up for it their votaries will tighten their grip on the East. It is time to resist them actively. From Constantinople to Mandalay, from Colombo to Peking and Yokohama, let all the "heathens" unite to resist, peacefully of course, but with indomitable energy, this unjust and deplorable aggression. Nay, they can do more, and that, they are doing already, it is to retaliate and send missions themselves to the West, and try to teach the "Christians" those principles of meekness and charity which they so completely ignore in the caricature which they have drawn of the teachings of their own Lord Jesus-Christ.

Later news from home has informed me that in cultured but non-fanatical circles, Mrs. Bishop's speech attracted a considerable amount of attention, and no small amount of hilarity. This sounds reassuring, but not so much so perhaps as one would like. Well-meaning evil-doers think very lightly of being ridiculed. Peter the Hermit persevered in his efforts undaunted by the ridicule that was showered upon him and he succeeded in starting that terrible enterprise which drew into its vortex kings, popes, and entire nations, and developed at last into the crusades,

one of the most gigantic and hideous crimes that redden the annals of history. Unspeakable devastation swept over the eastern countries of the Mediterranean, both Christian and Mohammedan. Those beautiful lands, once amongst the most prosperous in the world, have not yet recovered from that terrible calamity, perhaps they will never recover. It is an interesting historical parallel to compare the capture of Jerusalem, first by Omar, and a few centuries later by Godfrey of Bouillon, and to contrast the behaviour of the Calif and his host of infidels with that of the Christian hero and his God-elect legions.

During an exciting period of quite recent history, a celebrated author published a poem entitled "the White Man's burden", which obtained great notoriety, but was by no means received with universal approbation. It provoked several indignant answers, and to close my epistle, I shall quote a few lines from one of them :

"Bear we the Black Man's burden !
The stealing of our lands,
Driven backwards, always backwards,
E'en from our desert-sands ;
You bring us your own poison,
Fire liquor that you sell,
While your Missions and your Bibles
Threaten your White Man's hell."

IF, foreign friends, you come with genuine sympathy to help and not to destroy, god-speed to you. But if by abuses incessantly hurled against the head of a prostrate race in season and out of season, you mean only the triumphant assertion of the moral superiority of your own nation, let me tell you plainly if such a comparison be instituted with any amount of justice, the Hindu will be found head and shoulders above all other nations in the world as a moral race.—*Vivekananda*.

MAN : HIS LITTLENESS AND GRANDEUR

FROM man the animal—man the inferior in many respects, of the creatures below him in the scale of zoology—man the slave of filthy appetites and murderous passions—man the exterminator—man the oppressor and the robber of his brothers and sisters—man the worshipper of his ignoble self,—man the mole, who, burrowing in the darkness of Materialism, denies the very existence of the Sun of Righteousness—let us turn (and with what a feeling of immense relief!) to man the divine, man the spiritual, man who is only a little lower than the angels, man as undeveloped god.

For such he is, in virtue of the eternal principle within him—the treasure hidden in an earthen vessel—the pearl of great price lying almost unperceived in a field of clay. The spirit, being of and from God, never had a beginning, and can never have an ending. It existed countless ages before it was imprisoned in an earthly tabernacle; and it will continue to exist for millions of eons after every atom of this perishable frame of ours has been dissolved and has undergone innumerable transformations in the laboratory of Nature. Man's spirit, being immortal, is, during its incarnation, or successive incarnations, the occupant of a temporary halting place between an immeasurable past and an interminable future; just as time, by which we are conditioned, is a brief "parenthesis between the eternities"; or

both it and human life may be compared to a narrow isthmus, standing upon which, man sees, upon either hand, a boundless ocean stretching away into illimitable space.

But the grandeur of man, as a spirit, does not consist alone in the fact that he possesses the attribute of immortality. For matter, being indestructible, is, of necessity, immortal also. His true greatness resides in this tremendous, but obvious truth that, being of and from God, a particle of Himself, a spark of His divine nature, an emanation from His essence, man participates in all His faculties and qualities; and therefore is he an embryonic deity. This was perfectly well known to Jesus of Nazareth, and accordingly he was accustomed to speak of himself as the son of God; as every human being is likewise a son of God. But the ignorant Jews of that day, like the equally ignorant Trinitarians of our own, were quite incapable of understanding this sonship, and they took up stones to fling at him, and when he asked them which of his good works had provoked such a punishment, they made reply:—"For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, 'I said ye are gods'? If He called them gods, unto whom the word of God came—and the Scripture cannot be broken—say ye of him, whom the Father

hath sanctified and sent into the world, Thou blasphemest ; because I say I am the son of God ' ? " The passage to which he referred occurs in the 82nd Psalm, and is to the following effect :— ' I have said, 'Ye are gods ; and all of you are children of the Most High.' " So that the benighted Jews actually hurled stones at the poor Nazarene for re-affirming the universal Fatherhood of God and son-ship of man, which had been explicitly affirmed in their own Scriptures !

"Ye are gods," said Asaph the seer. "Ye are gods," repeated the greatest of all mediums, or mediators, between the Seen and the Unseen. And if "gods," then participators, as I have said, in the divine attributes of "Him in whom we live, and move, and have our being." Those attributes comprehend Omnipotence, Omniscience and Omnipresence, Infinite Love, Absolute Justice, Infallible Wisdom, and Supreme Perfection. These I unhesitatingly assert to be latent in the spirit of every human being ; just as his own complex physical organisation is latent in a couple of microscopically minute germ cells and sperm cells ; and as the stupendous bulk of the whale is latent in its diminutive ovum ; and as the magnificent structure of a mighty oak-tree is latent in the acorn which you can hold betwixt your finger and your thumb.

So, beneath the dark skin of the Australian aborigine lies the potentiality of becoming an archangel. A million years may have elapsed since its first ancestor—the earliest human being to appear upon the globe—planted his feet upon it. Another million of years may

pass by before he is qualified to be incarnate upon this or on some other planet ; as a white man ; and other millions of years may have fallen into "the dark backward and abysm of time" ere we are fitted to approach that perfection which is the ultimate destiny of all men, because they are in very deed, sons of God ; but what are a hundred million of years, but a single throb of the pendulum, in comparison with the endless duration of our spiritual existence ?

This, then, is the true grandeur of man, the spirit, as contrasted with man, the animal—man, the prisoner of a corporeal dungeon,—man the slave of ambition, the thrall of lust, the bondman of avarice, the ravager of the earth, the destroyer of his kind.

He is an undeveloped god ; and if he listens to the voice of the deity within him, and lives a spiritual life, he will have the angels for his companions, teachers, counsellors and friends. He will stand with his feet upon the earth and his head in the heavens. No knowledge that he is capable of receiving, digesting and assimilating, will be withheld from him. He will obtain access to stores of wisdom, such as will amaze him by their amplitude, and delight him by their novelty and their "infinite variety." Not of "the ignorant present" only, but of the past and of the future, he will be a spectator and a contemporary, because those who have lived in bygone ages, and those to whom the events which are to us, concealed in the womb of time, are as legible as an open volume, will converse with him, on the footing of familiar associates ;—will correct the

errors of history, and predict as far as they are permitted—the evolutionary progress of mankind.

Knowing, as every spiritualist does, or should do, the grandeur of man and the magnificence of his destiny, is it not strange that, with this knowledge in our possession, it should exercise so little influence upon our lives? Conscious, as we are, that the inner life is of such transcendent importance, and that our material life is so unspeakably trivial and futile, as compared with the other, might it not be legitimately expected that spiritualists would be conspicuous—above all men and women—for the purity, the elevation, the unworldliness, the self-effacement, the disinterestedness, and the untiring philanthropy of their daily conduct? Are we so? And, if we are not, of what practical value is all the knowledge we have acquired with respect to the grandeur of man, the immortal spirit, and the splendour and sublimity of the destiny which awaits him?

We have the indisputable evidence of what religionists of all denominations can only guess at, conjecture, hope for and believe in. To us, the other world, the continuity and perpetuity of our individual existences, and the fact that our happiness or misery hereafter will be the rigorously just result of our lives here, are absolute certainties. Men and women who have lived for themselves in this world, instead of for others, come back and describe to us in harrowing language, the mental agony and remorse which they are undergoing—an agony and remorse which sometimes endure for centuries—and entreat us not to do as they have done; but do their experience

and their pathetic solicitations influence us to practise self-denial, to dedicate our lives to the service of our fellow creatures?

Let each one answer for him or herself. I should be disloyal to the strongest and deepest convictions of my nature, if I refrained from showing you, however imperfectly, the miserable littleness of man, the animal, as compared with the indescribable grandeur and the inconceivably magnificent destiny of man, the spirit. (*Concluded*)—James Smith in the Harbinger of Light.

AS SOON as man, by an act of the highest Freedom, surrenders and lays aside his personal individual freedom and independence, he becomes a partaker of the only True Being, the Divine, and all the Blessedness that is contained therein.—*Fichte*.

WE make for ourselves our own spiritual world, our own monsters, chimeras, angels. All is marvellous for the poet, all is divine for the saint, all is great for the hero, all is wretched, miserable, ugly, and bad for the base and sordid soul. We are all visionaries, and what we see is our soul in things.

—*Aniel*.

Not getting, but giving, is the source of true joy in one's life. "It is more blessed to give than to receive," and every child of man who has tested this truth has found that those words of Jesus are true words. "The secret of true living is not in possession, but in disbursement. Whether the accumulation are of mind, purse, or other possessions, man lives as he shares." It is better to love than to be loved; to give, than to get.—*Great Thoughts*.

THE HYMN OF CREATION.

RENDERED FROM A BENGALI SONG
COMPOSED BY SWAMI VIVEKANANDA.

One mass,
Devoid of form, name and colour,
Timeless, devoid of past and future,
Spaceless, devoid of all,
Where rests hushed
Even speech of negation,†
Voiceless.

From thence,
Floweth the river causal,
In the form of desire radiant,
Its waters angrily roaring
The constant roar,
"I am," "I am."

In that ocean,
Of desire limitless,
Appear waves, countless, infinite,
Of what forms diverse,
Of what power manifold,
Of what repose,
Of what movements varied,
Who can tell?

Million moons, million suns,
Springing from that ocean,
Rushing with din tumultuous,
Covered the firmament,
Drowning the points of heaven,
In light effulgent.

In it
Live what beings,
Dull and quick, unnumbered,
Pleasure and pain,
Disease, birth and death!
The sun He is,
His the ray,
(Nay) the sun is He,
And He the ray.

† "Neti, Neti," "not this not this," Brahman cannot be described in any other way.

IN MEMORIAM:
SWAMI VIVEKANANDA

"Money can procure bread and butter only ; do not consider, therefore, as if it were thy sole end and aim."

"Gurus can be had by hundreds, but good chelas (disciples) are very rare."

"The moth once seeing the light never returns to darkness ; the ant dies in the sugar-heap but never retreats therefrom. Similarly a good devotee gladly sacrifices his life for his God by renunciation."

(*Sayings of Sri Ramakrishna.*)

THE above three sayings of Sri Ramakrishna Paramahansa were among those that struck us as characteristic of the sage when, some time ago, we read, for the first time, his biography written by the late Prof. Max Muller. And they may be said to epitomise the suggestions which the late Swami Vivekananda's life makes to the large and admiring world he last week left behind him. For it is surely the Swamiji's choice of the ideal of a spiritual as opposed to a material life, his successful attempt to wear Ramakrishna's mantle and to deserve it, and his great renunciation are the three key-notes of his short and sweet life. There is perhaps one more idea which has been carried out by Swami Vivekananda, though it does not appear to have formed the subject of any of his Guru's sayings ; and it is that a sage should use patriotism as a fulcrum for the operation of his spiritual power and *tapas*. It is this last, perhaps, which

made the difference between the practical aspects of the life of the great sage and his illustrious disciple; for whereas Sri Ramakrishna personally realised supreme bliss in a spiritual trance, Swami Vivekananda realised it in superinducing something like a trance of enchantment upon his fellow-countrymen, by the magic of eloquent preaching with a view to rouse them into patriotic action.

In Swami Vivekananda, therefore, we lose a patriot-sage who deserves the foremost rank among the national workers of the present age. Of the life-story of this extraordinary man the facts are as well known as they are few. His original name was Narendra Nath Dutt. He was born in a Kayastha family and like hundreds of other common *alumni* of the University, he was educated, English fashion, and graduated himself in the usual course of things. It was of course, predicted of him by an astrologer, even in his young age, that he would never enter the path of Grihasthashrama or worldly life. But such a prediction could not then mean anything perhaps except a vague sort of despair to his mother who probably, like most mothers, looked forward to his becoming a pleader or a clerk, earn a living and support a family. There is also no record to shew what idea the Swami himself had of his future. All that is known is that his acquaintance with Sri Ramakrishna Paramahansa discovered to them both a vast but latent fund of spiritual potentiality in boy Narendra, and the Guru's blessings and affection soon settled the course of the disciple's future. He resolved to renounce a worldly career, and to devote all his powers and energies to go forth

preaching the gospel of *practical Vedantism*.

He then seriously studied and practised Yoga; and as preliminary to a career of a preaching hermit, he travelled to all parts of India, and especially in the Himalyan regions, where he expected to meet with *Siddhas* or *Tapaswins* of ancient date. As he had occasion to incidentally relate later on in his lectures, Swami Vivekananda could, in these travels, learn to nerve his constitution for physical hardships. He described himself then as "a man who had met starvation face to face for fourteen years of life, had not known what to eat the next day and where to sleep, a man who dared to live, where the thermometer registered thirty degrees below zero, almost without clothes." It was during these travels that the Swami chanced to come to Poona, where he put up with Mr. Tilak, and proceeded to Mahabaleshwar, the fair weather visitors from where that year brought back interesting impressions about a highly educated Swami who "talked beautiful philosophy." In the course of these travels, he visited Madras where he was being induced to deliver his first public lecture but steadily refused to do so. But the *elite* of the Madras public was charmed by his conversations; and it was at Madras that the Swami's resolve to go to America to preach the Vedanta there assumed a definite shape and also received encouragement and support. The announcement of the gathering of the Parliament of the world's religions also coincided with the above events, and though, as the Swami himself told a Calcutta audience in 1897, "his mission

in America was not for the Parliament of religions, but that it was only some thing in the way, an opening, an opportunity," still the Parliament was his immediate objective when he sailed to America in 1892; and it was also at this Parliament that he first made himself famous.

It is now well-known how successful was the Swami's performance on the platform of the Parliament of the world's religions at Chicago. His appearance there was the bursting of the Vedantic bomb-shell among the mob of Christian sects and the charm of his personal magnetism proved so patent, that even his opponents could not help liking him. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* had the following:—"During his stay in the city which was happily prolonged, Vivekananda met many of the best people in the city who found their time well spent in discussing religious and metaphysical questions with him. But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The working of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers; but it was always a most interesting study. Vivekananda and his cause found a place in the hearts of all

true Christians."

Encouraged by his reception, Swami Vivekananda found it easy to carry out his plan of establishing a school for teaching Vedanta to the Americans, and the fruits of persistent teaching for two years were to be seen in the many converts to Hinduism that he made in the ranks of Christian ladies and gentlemen. In 1896 the Swami visited England, where he met and was entertained by Prof. Max Muller; and here we have the first-hand appreciation of the great European sage by the Indian sage. Writing to the *Brahmavadin* of Madras in June 1896, he thus paints Prof. Max Muller:—"That nice little house surrounded by a beautiful garden, the silver-headed sage with a face calm and benign, and a forehead smooth as a child's, in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind,—the trees, the flowers, the calmness of the clear sky,—all these sent me back in imagination to the glorious days of ancient India, the days of our Brahmacharins and our Rajarshis—the days of our Vanaprasthas, the days of our Arundhati and Vashistha." Max Muller had by this time published his article on Ramakrishna in the *Nineteenth Century* under the heading of "A Real Mahatma;" and the Professor, full of Ramakrishnaism for the moment, was naturally very pleased to enjoy Swami Vivekananda's company; for, as he expressed it himself, "it is not every day that one meets a disciple of Ramakrishna Paramahansa!"

As regards the Swami's creed, it is well known that he was a Vedantin. He

preached *advaita*; but he was not a bigoted *advaitin*; for he regarded that both the *dvaita* and the *advaita* schools had their own use. As he explained in an address on "The Vedanta in its application to Indian life" at Madras, "the *dualist* and the *advaitist* need not fight each other. Each has a place and a great place in the national life. The *dualist* must remain; he is as much part and parcel of the national religious life as the *advaitist*. One cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root, the other the fruit." He regarded Vedanta from the practical point of view, and though himself a follower of Shankaracharya, he did not hesitate to prefer Ramanuja in certain respects. "Shankara with his great intellect," says he, "had not, I am afraid, as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these; at the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah." He himself was for popularising religious knowledge and worship. In his address on "The Future of India," the Swami expressed his intentions as follows:—

"My idea is first of all to bring out these gems of spirituality that are, as it were, stored up in our books and in the possession of a few, hidden, as it were, in the monasteries and the forests; not only the knowledge from the hands where it

is hidden, but the still more inaccessible chest, the language in which it was preserved, the incrustations of the centuries of Sanskrit words."

He did not want, however, to degrade or depreciate Sanskrit, for Sanskrit was to him equivalent to 'Prestige.' His idea to bring spiritual knowledge in the forum also did not originate in his hate for the Brahmin. Far from it. He did not want to bring down the Brahmins, but to raise the non-Brahmins up. His solution of the caste problem was "to bring about the *levelling ideas* of caste by making the other castes appropriate the culture and education which is the strength of the highest caste." The ideal according to him at one end is the Brahmin, and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmin. Of course, the days of exclusive privileges and exclusive claims are gone, and it is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India, and to stick to his spiritual ideals.

As to the means of improving the condition of the people and creating a spirit of nationality in India, he held well-defined views; and spiritual enthusiast that he was, he looked at every thing through religion. Thus in his lecture on "My Plan of Campaign," delivered at Madras, the Swami maintained that "in India, social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will be the one thing the nation wants viz., its spirituality." On another occasion he said, "Not only is

it true that the ideal of religion is the highest ideal ; in the case of India it is the only possible ideal of work ; work in any other line, without first strengthening this, would be disastrous."

But he was not content with preaching the cause of spiritualism in India. It was his ambition to carry his mission to distant lands, and in this respect he excelled the greatest Bengalee reformer—we mean, Raja Ram Mohan Roy. He felt inspired by a noble ambition of retaliating upon those who had so long taken the aggressive and encroached upon the domain of Hinduism. He had a double purpose in view that could be, in his opinion, served by Indians going out to foreign countries. "We cannot do," he said, "without the world outside India. It was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. All such foolish ideas that Indians must not go out of India, are childish. They must be knocked on the head ; the more you go out and travel among the nations of the world, the better for you and your country." Again:—

"The sign of life is expansion ; we must go out, expand, show life or degrade, fester and die ; there is no other alternative." But there was also another reason why we should go out. "Nations with their political lives have foreign policies. When they find too much quarreling at home they look for some body abroad to quarrel with and the quarrel at home stops." Our foreign policy, however, can be for the present only spiritual and not political. Our policy must be to go abroad and preach the truth of our Shastras to the nations

of the world. It is by carrying out this foreign policy that we could do our sacred duty of imparting spiritual knowledge to others as well as win their respect for ourselves. "We will not be students always but teachers also. There can not be friendship without equality and there cannot be equality when one party is always the teacher and the other party always sits at the feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn ; and you have plenty yet to teach to the world for centuries to come."

The Indians are a conquered people, yet they have their own conquests to make. "The gift of India is the gift of religion and philosophy, and wisdom and spirituality, and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not want to be carried on torrents of blood. They do not march upon bloody human bodies, do not march with violence but come on the wings of peace and love. Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.....I am an imaginative man and my idea is the conquest of the whole world by the Hindu race." He bitterly felt that India had completely degenerated ; and his idea of curing her was to make her recognise that in spiritualism lay her strength and what was wanted was only faith in herself. The difference between the Englishman and the Indian he explained by saying that the Englishman believed in himself, whereas the Indian did not. "He believes in his be-

ing an Englishman and he can do anything he likes. You have been told and taught that you can do nothing: and non-entities you are becoming every day." That his diagnosis of the disease was correct he amply proved by his own action and example. For it is due to him that the seeds of Vedantism have been sown in the American soil and the name of India is being respected in that distant land.

The few selections, that we have given above at random from his several speeches, will at once show the great breadth of the Swami's views and the intense spiritual patriotism that he felt. Can the death of such a man be regarded as anything less than a national calamity? We really doubt whether the last century produced another man within whom such true patriotism was combined with such religious fervour. Bengal produced Ram Mohun Roy and Keshub Chander Sen, who in their own way attempted to introduce the light of the East into the West. Ram Mohun Roy possessed the gift of genius in a better measure and Keshub was a far more cultured man than Swami Vivekananda. But none of them succeeded so well as the Swami in pushing the campaign of aggressive Vedantism into the hearts of the Europeans and the Americans. Possibly the Swami came on the scene when the ground was better prepared for him by rationalising scientists who have rudely shaken Christian belief, but possibly also the Swami possessed that dash and that intense love for Hinduism, which both Ram Mohun Roy and Keshub Chander Sen lacked. The latter, it is notorious, leaned dangerously towards

Christianity and the strength of the former lay rather in exposing the defects of Hinduism. Naturally enough, therefore, none of them succeeded in getting a hold over the popular mind; and though they won admiration from Europeans, they could not make Hinduism as much respected as it is to-day owing to the efforts of Swami Vivekananda.

The Swami's career has been brief, and like a meteor of the first magnitude, he lighted up the face of his country and went down the horizon—all within ten short years. It is men like him that our country needs most at the present time; and though he is gone, the glory of his example will, we trust, remain long behind him.—*The Mahratta, Poona, July 13th.*

REVIEWS

VESPER-SPARROW, OR WHAT THE BIRDS SAY. By *Margaret Kern*. New York, 1902.

A delightful little book from America, full of passages of exquisite refinement of thought. Nothing could be more felicitous than the manner in which the writer describes the various episodes of bird-life into which she seems to possess a remarkable insight. Scarcely could the winged population have a more fascinating advocate to stand up for their right to live their little span of life unmolested. We reserve ourselves the pleasure of reproducing in a future issue one or two extracts from this beautiful work, which no lover of Nature should be without. We pray that "the Supreme,

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who dwells in the hearts of all mankind, and in all things animate and inanimate," in whose name the author sends salutation and greeting may bless her with His spirit-touch and develop the powers of her head and heart more and more to serve the cause of CESSATION OF CRUELTY and LOVE TO ALL THAT LIVES!

THE GOLDEN RULES OF BUDDHISM. Compiled from the Bana Books. By *H. S. Olcott*, P.T.S., Third Edition, Madras 1902.

A tiny booklet of 22 pages of moral precepts of Buddhism. The fact that the veteran President-Founder of the Theosophical Society compiled the precepts speaks for their excellence. They are classified under the following heads: Merits and Demerits; Passions; Associates and Friends; Parents, Teachers and Children; Research Recommended;

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The Moral Law Inexorable; Adeptship A Fact; and The True Buddhist Priest. We can strongly recommend it as a great friend to youth. It is a gem which everyone may wear, no matter what race or religion one may belong to, and become beautiful.

We have also received a pamphlet by Mr. Charan Dass purporting to present the views of Swami Dayananda, the revered Founder of the Arya Samaj, on the bringing up of children. The writer draws freely from Western works on the subject: the extracts which he puts as footnotes seem almost like commentaries to what he gives as free translation of the second chapter of the Swamiji's *Satyarth Prakasha*. Mr. Charan Dass is a disbeliever in Astrology and writes rather strongly against it.

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NEWS AND NOTES

IT has been decided to establish a Medical College in Agra.

THE Hon'ble Mr. G. K. Gokhale has been elected the President of the Poona Municipality.

SOME Scientists assert that the purest air in cities is found about 25ft. above the street surface.

THE Sultan of Muscat is sending his son to represent him at the Delhi Coronation Durbar.

IN Madagascar silk is the only fabric used in the manufacture of clothing. It is cheaper than linen in Ireland.

A MEETING of the students of Zamorin's College, Calicut, was held to mourn the loss of Swami Vivekananda.

THE longest tree in the world lies broken and petrified at the end of a defile in North America. It is said to be 66ft. long.

MAHARAJAH Chander Shamsher Singh,

Prime Minister of Nepal, will be among the guests at the Delhi Coronation Durbar.

A BILLION of letters and post-cards and 400,000,000 newspapers are annually handled at the General Post Office, London.

WE deeply regret to record the untimely death of Bawa Arjun Sing, the talented young Editor of *Arya Patrika*.

A largely attended meeting of the Naresapatam public was held on the 13th July to express their heartfelt sorrow at the sudden death of Swami Vivekananda.

A WEALTHY lady of the Poona Brahmin community has given Rs. 80,000 to the Poona Gayan Sanaj (Philharmonic Society) for the erection of a hall in Poona.

A SPECIAL grant of Rs. 10 will be made to every Mutiny veteran of the Indian Army invited to the Delhi Durbar for the purpose of purchasing suitable clothing for the occasion.

WE are glad to learn of the ordination of Mr. Allan Macgregor as a Buddhist Bhikshu at Akyab. The ceremony was performed on the 21st of May. His Bhikshu name is Ananda Maitriya.

IN June last our beloved Swamiji arranged to start a new centre of Vedanta work at Benares. It also has been named Advaita Ashrama. A suitable place was taken and work began on the 2nd July. Swami Sivananda is in charge.

MR. Damodar Ganesh Dani, B. Sc., a former student of the College of Science, Poona, who went to England three years ago to finish his Engineering course at Cooper's Hill College, has come out successful in the recent C. E. Examination.

THERE was one brave Parsi soldier who fought for the King on the veldts of South Africa, and fell fighting under the British flag. Sergeant Ghaswalla's death, which was first announced by the Military Secretary to the Viceroy, has cast a gloom over Poona, where the deceased was well known.

IN a meeting of the Madras Hindu Theistic Mission at the Unity Hall, at which Messrs. A. S. Mudaliar, Mahomed Abbas Hussain, C. W. Mackenzie and others took part, the following among other resolutions was proposed and adopted:—

That the Hindu Theistic Mission be known as the Vivekananda Mission.

THE Far East will be the seat of holding two Oriental Congresses this year. One is the Oriental Religious Congress the first session of which is proposed to be held in October next at Tokyo, Japan, under Japanese initiation; the other is the Oriental International Congress which has chosen this year Hanoi in Indo-China as its place of meeting in the December following.

AT this hour of bereavement and sorrow we have received letters of sympathy and condolence from kind friends, too many to be severally acknowledged.

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Arise! Awake! and stop not till the goal is reached

Katha, Upa. I. iii. 4

No. 75, OCTOBER 1902

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We take this opportunity to express our heart-felt gratitude to them and earnestly hope and trust that their devotion to the Swamiji's cause will be stronger than ever now that the great hero-sage is no longer with us in the flesh.

IN a public meeting of the citizens of Conjeeveram held on the 14th July in the hall of Pachaiyappa's High School with Mr. S. V. Kallapiran Pillai B. A., Sub-Magistrate, in the chair, the following among other resolutions was passed :—

That steps be taken to perpetuate the memory of Swami Vivekananda by ordering for a good sized photo of his to be hung up in the hall of Pachaiyappa's High School and by founding a scholarship or medal to be awarded annually, to a student of that school who shows proficiency in religious essays.

IT is with deep regret that we have received the news of the passing away of the Rev. John Henry Barrows, D. D. When in the winter of 1896-97 he came out to India as the first lecturer in connexion with the Haskell Endowment, our beloved Swamiji writing to the Hindu public to give him a grateful and hospitable reception, said : "It was the great courage, untiring industry, unruffled patience, and never-failing courtesy of Dr. Barrows that made the Parliament of Religions (of which he was the President) a grand success." He was the Pastor of the first Presbyterian Church of Chicago and one of the most liberal and widely known clergymen of America. In his death the Christian Church has lost one of its most zealous workers.

ON July 25th a crowded meeting was held in the Pachaiyappa's Hall to mourn the untimely death of Swami Vivekananda and to take steps to perpetuate his memory by establishing a Math or College of Sannyasins for continuing the work of the Swami. The Hon'ble Mr. P. Ananda Charlu was voted to the chair. Among telegrams and letters read at the meeting, we notice one telegram from the Raja of Ramnad sympathising with the object of the meeting and one letter from the Private Secretary to H. H. the Gaekwar of Baroda regretting the Maharaja's inability to preside on the occasion, owing to ill-health. Among others the chairman, Messrs. V. Krishnaswami, V. C. Shesha Chamar, A. C. Parthasarathi Naidu, P. R. Sundara Iyer, C. V. Kumaraswami Sastri and Swami Ramakrishnananda addressed the meeting. A Committee of the following gentlemen was formed to collect subscriptions and to take necessary steps to give effect to the second object of the meeting.

The Hon. Sir S. Subramania Iyer, the Hon. Mr. P. Ananda Charlu, Mr. P. Theagaraja Chetty, the Hon. Dewan Bahadur P. Rajaratha Mudaliar, Messrs. V. Krishnaswami Iyer, P. R. Sundara Iyer, T. V. Seshagiri Iyer, P. Ramachandra Iyer, M. A. Singarachariar, I. Venkatasubha Iyer, S. Gopalaswami Iyengar, V. C. Seshachariar, M. R. Ramakrishna Iyer, G. A. Natesan, C. V. Mulaswami Iyer, B. Devaiajulu Naidu, C. V. Kumaraswami Sastriar, P. Subramania Iyer, G. Venkatarangam, M. Masuga Perumal Iyengar and Dr. Nanjunda Row

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SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—IV

Q.—Of what nature are his feelings and impulses who has this 'servant I'?

A.—If the conviction is true and sincere, then there remains only the form—the appearance—of feelings and impulses. If after the attainment of God there remains the egoism of the servant or of the devotee in anyone, he can never hurt anybody. The whole sting of personality vanishes. The sword becomes gold by touching the philosopher's stone. It retains its former form, but can never hurt anyone.

Once a *Sadhu* placed his disciple in a magnificent garden with the intention of imparting to him the knowledge of "Who am I," and went away. Calling in after a few days, he asked "Do you feel any want, my boy?" On being answered in the affirmative, he left with the disciple a fair woman, named Shyama, and advised him to take fish and flesh freely. After a considerable time he came again and asked the same question as before. This time the disciple replied, "No, I have no want, thank you." The *Sadhu* then called them both to him and pointing to Shyama's hands asked the disciple: "Can you tell me what these are?"

The disciple replied, "Shyama's hands."

"What is it?"

"Shyama's nose."

"What are these?"

"Shyama's eyes"

and so on.

Presently the idea struck the disciple, "I am talking of everything as Shyama's this and Shyama's that, what then is this Shyama?" Bewildered he asked his Guru the question "But who is this Shyama to whom belongs these eyes, ears, &c.?"

The *Sadhu* said "If you wish to know who this Shyama is, come with me and I will enlighten you." So saying he revealed to him the secret.

Be as devoid of vanity as the cast away leaf before the high wind.

Sankaracharya had a disciple, who served him for a long time, but he did not give him any instruction. Once when Sankara was seated alone he heard the footsteps of some one coming behind. He called out "Who is there?" The disciple answered, "It is I." The Acharya said, "If the word 'I' is so dear to you then either expand it indefinitely (i.e. know the universe as thyself) or renounce it altogether."

THE CALL OF INDIA

"TRUE religion, notwithstanding that it raises the views of those who are inspired by it, to its own region, nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not merely brood over devout thoughts, but is essentially active."—*Fichte*.

"A MAN perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities : and withal the man himself first ceases to be a jungle and foul unwholesome desert thereby. Blessed is he who has found his work ; let him ask no other blessedness."—*Carlyle*.

"THE men who have most finely felt the pulse of the world, and have in their turn most effectually stirred its pulse, are religious men."—*Havelock Ellis*.

FIRST comes the vision, then follows the fulfillment. Swami Vivekananda as a prophet and teacher foreshadowed a new awakening for India, a quickening of her pulses, a new light. He held aloft the banner of Truth and Action, and the battle cry of his life was given out in unflinching tones. Work ! It was an inciting call, and his enthusiasm was, and still should be, a source of strength to us all, encouraging us to bring about great results. From the seed sown by him, is springing up a plant, which the youth of India should vigilantly foster, and endeavour carefully to mature. Let us show ourselves to be

in accord with his leadings, and help to continue the work bequeathed by him to us, being quick to recognise the needs of our beloved India, and ever ready to lend a helping hand. We must see that no ground is lost by his death : that we in nothing go back ; we must feel that religious freedom broadens and not narrows, and strive to maintain the highest ideals of the Indian race.

The Swami came in the great line of march of many heroic souls, in the footprints of Rishis and Saints. Every age brings forth philosophers with new attempts to explain the problem of existence, and he embodied the spirit of his age.

Yet, let not the traditions of the past prove a hindrance in our way, and if our lives need reconstructing, an indispensable preliminary is a thorough testing of all our theories and customs ; we must "prove all things, and hold fast to that which is good." Surely, we all acknowledge, that no man can grasp, much less monopolize, the whole of truth, but each mind appropriates its own congenial atoms : by and bye, this variety of thought will be gathered together, every individual mind will then give expression to its natural tone and the volume of the whole will create and produce the perfect harmony of truth's full chord. In accordance with this, we shall always find a diversity of beliefs upon minor matters ; predilections for shades of thought, in keeping with the state of different persons.

The Swami particularly addressed himself to the youth of India. He urged them to extricate themselves from the meshes of indolence, in which so many of them were entangled; to find out the meaning and significance of life: to arouse themselves to the realisation of their great possibilities, and see that a progressive future lay before them. He warned them that the world was an enchantress ever seeking to charm them into forgetfulness of the spiritual and eternal realities. As time passes, the pace of progress quickens; everywhere in India new ideas are fermenting.

Then what is there for you to do, you ask? Young men! India wants you! Zealous workers are needed everywhere. Action, is the imperative cry! Strong, resolute, loyal, unswerving help in ameliorating the condition of our people and in promoting the betterment of our country. A blight seems to have fallen over our land, which has caused it physically to wither, approaching a state closely allied to suspended animation. Peculiar conditions of the people and country may have concurred to cause the malady, but this weakness of constitution and want of vigour must be remedied, without loss of time. The main requisite is work, knowledge and enthusiasm, and a tremendous confidence in the self.

The soul is a sacred storehouse of heavenly wisdom and truth, and at the centre of every heart Truth lives. Many of us are in a state of spiritual etiolation, but can be restored to our true nature by exposure to divine light. Concentrate your best efforts to the cause of uplifting humanity by your

thoughts and deeds, and let all of us who cling with undying affection to the glorious memorials of the ancient times, and the principles of the noble Vedanta, do our utmost to infuse new vitality and strength into our present apathetic condition, having an indomitable faith in an ideal future. Rise up to the latent potentialities of your nature, display the capacities that shall serve the ends you have in view, for human possibilities are of an exalted character in spiritual unfoldment and power.

How rich in promise and opportunity is the period of youth! Standing on the threshold of life, making light of all obstacles on the road, they see years before them, like a country ripe for conquest. What a sense of infinite wealth do the intrepid spirits of youth possess in the gifts of inherent energy and strength, and in the out-look of an unexpended future! Reservoirs of knowledge are within you, and vistas of light, that are yet undreamt of, will stream forth. All living truths must be characterised by intensity of purpose and singleness of mind. Much depends upon yourselves. Who can question that the spirituality of India in the future will greatly depend upon the opinions formed and the work accomplished by the men who are now in their youth? At all hazards, work! Be given to action rather than to contemplation; be practical, instead of merely theoretical: execute, not merely discuss! It is by interior concentration on a desired object, the persistent ability to seize occasions, that the highest achievements become possible.

Within recent years, the Western pub-

lic have shown a marked interest in Sanskrit literature. The publication twenty years ago, of Max Muller's 'Sacred Books of the East' attracted a good deal of attention and introduced the fashion of reading Hindu philosophy, and it was made manifest that the Upanishads comprised an inestimable cyclopædia of religious teachings and precepts. Since then, the Swamis' voices have penetrated the countries of the West, carrying with them the soul-stirring and elevating power of the Vedanta. The propaganda inaugurated so well by Swami Vivekananda at the Parliament of Religions held in Chicago, will be continued by his earnest and devoted adherents, who are vividly alive to the requirements of our country, and also to the self-evident fact that many of the Western people are

deeply imbued with the spiritual thought of India, which has produced a profound impression upon them, and a desire for further enlightenment and elucidation on the subject. Thus the seeds sown by Swami Vivekananda and his brother Swamis will germinate far and near into a living faith, sinking deep into the hearts of all those who intelligently gave heed to his gospel of truth. In setting forth its teachings let our motto be identical with that of Colenso—"In all things unity ; in things non-essential liberty ; in all things, charity."

"Strong is the soul, and wise, and beautiful;
The seeds of god-like power are in us still ;
Gods are we, bards, saints, heroes, if we
will."

A WESTERN DISCIPLE.

NOTES ON INDIVIDUALITY

FROM the stand-point of psycho-physiology we see that *individuality* consists in body, mind and brain, mainly in the memory and the environment. But any modification of the body entails no corresponding modification of one's individuality; neither does any change in the environment entail any change in the individual character. John remains the same, the same son of his parents, whether one hand or one leg of his is amputated or not, whether he is in England or in America. The whole body together with the brain undergoes silent and steady modifications, from childhood to youth, from youth to manhood and from manhood to old age, but the individuality

remains in general unchanged. The formation and development of the brain is subject to the same law of modification. The brain grows and crystallizes, the ganglionic centres are more and more developed, and the brain of a man may be said to be new when compared to what he had in his childhood, still the individuality remains intact. On the other hand, cases of Double Personality do often occur, which decisively prove that individuality does not consist in what we have enumerated above. In the case of a Double Personality we meet two *individuals*, operating successively ;—one moving in one sphere, the other in another, having quite different sets of memories

and quite different sense impressions, the one individuality completely ignoring the other and yet holding the same brain. If we assume with the modern psychophysicologists, the brain as the seat of all impressions which should be brought into play during activity, then we are at a loss to comprehend how and why the same brain acts in co-operation with two quite different personalities. When one man assumes an individuality, ignoring all previous connexions, bringing into play certain sense impressions which could not possibly have been stored up before, it becomes clear and definite that these sense impressions must have been somewhere else, and not in the organ, which we call 'brain.' In order to have a better comprehension of this somewhat mysterious phenomenon let us have recourse to an analogous phenomenon in the material world.

It has been shown in the 'Dynamics of Mind' that memory consists not in the arrangement of the cerebral molecules, but in that of the medium, which may or may not be ether, between the brain cells, just in the same manner, as the electric energy resides not on the surfaces of two electrified conductors, but in the medium between them which has been subjected to the stress and strain of the electric field. The intervention of air, glass or sulphur, all of them grosser mediums, is of secondary consideration, while the intervening ether is of primary importance. Similarly in the case of memory the existence of the brain cells serves only to magnify apparently the effects and have no importance *per se*.

Analogous to the persistence of cerebral vibrations of the medium between

the brain cells, which constitute memory, all the senses and sense impressions reside in the finer-body, the grosser brain serving only as a connecting link between the outside and the inside for the perception of our limited I. The phenomenon of Double Personality is therefore easily explained. For when we see in a man individuality different from what we know, that is to say, taking the form of another man, in quite different environment bringing into play all the stored up energies of the senses or sense impressions, which could not have been in the grosser brain, the explanation is satisfactory when we are told that those impressions were in the finer-body. The finer-body is first affected with a sense impression, and if it be a strong one it comes down to the grosser physical. Our brain is only a vehicle of consciousness, if we imagine consciousness as something like an electric current flowing through a galvanometer which can be compared to a brain, then we can have a fair estimate of the real fact. Any disorder of the galvanometric needle which indicates the current makes it impossible for us to detect the current, although it is flowing through the coils all along. In the same manner any disorder in the gross brain, as wrought by death, makes it utterly impossible to detect any remnant of consciousness although consciousness is there in the finer-body.

The finer-body is itself the sum total of the sense and mental impressions wrought on a finer medium which may be ether or something else; the forces which affect the finer-body may not be the same as those which affect its grosser image. A blow may injure a certain

portion of the brain without affecting any part of the finer one ; it is only the different mental forces that affect it, and work permanent changes on it. For, we know that to produce any change in the configuration of any system the force must be of the same order of complexity as the system is. It is only an ethereal wave that can interfere with another wave of light. A violent blow cannot affect a wave. In the same manner a thought which is nothing but the vibration of the thought medium or mind-stuff (some say ether) can affect the finer-body which is of the same contexture. The acts and doings of an ego can be completely determined if we know all his stored up impressions, the forces of the environment and the strength of his memory. But these energies do all reside in the finer-body. We therefore see that the finer-body determines the path of the ego. The guiding principle of these operations may be analogically deduced from that developed by Huyghens in explaining the transmission of ethereal vibrations *viz*—The total effect at any point of a

secondary wave is the resultant of all points of the same in any one of its earlier positions.

If this is so then the nature of after life is only an outcome of what is past and scientific deduction is extremely possible. And grounding on this scientific conclusion we make a headway in establishing the true theory of a post-mortem existence.

Let us go a step further. If death is only a transformation, the beginning of a metamorphosis, then the consequent stage must be explained by the progenesis-hypothesis, and therefore cannot have any claim for the abiogenesis, *i. e.*, it must be one with the great law of causation ; in other words the apparently hypothetical stage is a real phase of evolution—evolution both of physical and mental states. Consequently if we are to find beforehand the state of a man after what we call his death, we must consider all the data of his existence which will influence his metamorphosis, the forces of his environment.—*Advance proof of the Scientific Corroborations of the Upanishat.*

MAYA

IT is startling to find that the ancient doctrine of Maya is supported by our most recent psychology. The conception of the thought-process entertained by the older or physiological psychology was that ideas spring from mental images, and mental images from sensations : the newer or psychological psychology has proved experimentally that the process may be reversed, and that under certain circumstances idea may give rise to mental

image and mental image to sensation. Binet and Féré, in their classic work on Hypnotism, tell us that 'in suggestion an idea resolves itself into an image, and an image into a sensation.' The 'idea,' let us say, of a dog calls up in a hypnotised person the mental image of some particular dog, which image he 'externally projects,' and cannot help believing to be 'real.' Those authors say further : 'In reply to the question, What is meant

by "external projection"? we answer that it is the belief in the reality of a thing. The external projection of an image is, therefore, the belief in its reality.' In the East, the thought process is in every instance believed to be from image to sensation—that what we call the material world is nothing but the external projection of our mental images—the difference between a person in what we call a normal state, and a person in the hypnotic condition, being merely a difference in degree of susceptibility to the influence of Maya: that, in fact, the distinction in kind which we make between normal and hypnotic consciousness is like saying that there are two kinds of water, cold water and hot water, and calling cold water 'normal water,' because in our experience water in its natural state is cold, and calling hot water 'abnormal water,' because under our present conditions it needs to be artificially heated to become hot. Some authorities on the hypnotic or trance state now consider that everyone is more or less in the hypnotic state all the time; and a few of those authorities even maintain that the whole business of life is carried on through unconscious suggestion of a truly hypnotic kind; and this view is distinctly in accordance with the Eastern theory. Indeed, Binet and Féré go so far as to say: 'External perception is termed by Taine a true hallucination. Certainly this act is, like illusion, a synthesis of external sensations and internal images.'

Eastern psychology agrees with Western in saying that sense-perceptions by themselves tell us nothing: if they did, a cow, whose sense-perceptions are at least

as acute as our own, would enjoy the landscapes in a picture gallery as much as we do. A thing has not only to be perceived but also 'apperceived' (perceived with a consciousness of self, or of relation to self), before it makes any mental impression on us: sense-impressions have to be interpreted by experience before they become mental impressions, or else we 'see men as trees walking,' or see only daubs of colour in a picture gallery. Even when our sense-impressions are thus interpreted, it generally requires many repetitions of them before they form a mental image that we can recall 'in imagination,' and recognise as that of the object which first gave us the sensations. And as soon as the mental image is formed, it is that 'memory-image' that we see (apperceive) when our senses are again impressed by 'the unknown cause of sensation,' which we call the 'thing.' We meet a friend after years of separation, and find him 'changed,' and we have to remodel our mental image of him to make it fit the new sense-impressions which we experience; if he is much changed, we fail to recognise him. If we do recognise him, we see the person we remember, not the one who is there—at least, not until we have readjusted our memory-images to the new sense-impressions, or corrected them by these. We do not even call it 'recognition' unless we can *apperceive* our old acquaintance—until we recall the memory-image which bears with it the record of his relation to ourselves. Everyone knows how confusing it is to meet a person whose face is familiar, but whom we cannot 'locate': presently he tells us his

name, and we 'recognise him'—our memory-image finds its bearings and completes itself; but not until then do we really *see* the man who stands before us.

Eastern psychology says that once a mental image has been formed, it is self-existent, and independent of the thing which furnished the sensations that formed it. Our mental image, for instance, of an absent friend is the same, and produces the same emotions in us, whether he be alive and well, or has died 'unbeknown' to us. A mental image may be recalled to our memory either by the repetition of the sense-impressions that formed it, or by the 'idea' of it, that is to say, by the mention, or even the thought, of its name. In our present state of consciousness, a combination of both reminders is necessary; if sense-impression be absent, the image called up by the name (of the thing or of the act) is recognised as only a memory-image; if name be absent, recognition is imperfect, because association is incomplete, for 'language is necessary for thought,' and language here means *name*. In the hypnotic or trance consciousness (the fully-developed form of which will probably be our normal consciousness after death) a name is sufficient by itself to call up an image, which, in the absence of normal sense-impressions, fills undisturbed the whole field of consciousness, and is externally projected, becoming a 'reality' for us, capable of giving us dream-sensations, which create further dream-realities (and these, of course, are the normal 'realities', of the *trance* state). This extraordinary power of name to awaken memory

images makes it the link which connects the waking with the trance consciousness, and causes the Eastern to regard *name* as a constituent part of thing—an idea which at first seems quite nonsensical, but which appears in all old religions, and also in magic; even when the policeman 'commandeers' our aid 'in the *name* of the King,' we feel the actual presence of the King constraining us in some mysterious way.

OUR newer psychology, as I have said, throws much light on the ancient doctrine of Maya. Like it, this newer psychology makes little use of 'the idea,' which occupies so prominent a place in the older; for (to quote Binet and Fèrè again) 'repeated experiments have shown that every idea is an image.' Eastern psychology says that *we think in images*—clear ideas being simply a sufficiency of clear-cut images, presenting themselves in logical order. These images we unconsciously construct for ourselves by joining together into distinct groups all the sensations which under the same circumstances we experience at the same moment, a process which not only forms images, but also associates them in the mind. These groups of sensations, however, are not the mental images: they are, as it were, only the moulds in which those images are cast. What, then, is the material out of which the mental image is made? The Eastern thinks that the question answers itself: *Mental images are made out of mind*. As Patanjali expresses it, 'The mind takes the form of the thing thought of.'—(*To be continued*).—LUX in *Light* (London).

A TRIBUTE TO VIVEKANANDA

Lo! India weeps, with the sound of the death-knell tolling
A star has faded in the Eastern sky.

The dreaded foe, the fates of men controlling,
Coldly refused to pass the hero by:

Weep India of thy noblest son bereft!
Ah, Genius claimed him as her very own

Upon his brow her glorious mark she left,
His soul was kindred to the gods alone,

And India gives him with a bitter groan.

And Genius sighs—while the tears of the nation are flowing
And sad the melancholy Muses pine,

But in our hearts an ardent fire is glowing,
To pay our tribute at the hero's shrine.

Ah, you who turned the spirit's mystic tide,
And gave new life-blood unto foreign lands,

Thy country's hero and thy nation's pride,
Oh, hear the prayers she weeping upward sends,
And take the offering from her trembling hands.

O Power Divine, look down on thy children's deep sorrow,
Nor leave them in their hour of woe alone.

Open their eyes to love's more glorious morrow,
Give them the peace they seek at India's throne.

India! behold them weeping for thy son!
Honoured by thee, revered and loved abroad;

Who, ah! too soon from out their midst has gone.
He trod the path that patriots have trod

And loved his country as he loved his God.

The breezes whisper, while the murmuring west winds are sighing;
The throbbing sea echoes the sad refrain,

The hoary mountains to the sound replying,
Send forth the message o'er the distant plain,

Send on the word o'er land and ocean wide,
And many a heart with bitter sorrow bent,

Will still recall the hero's work with pride,
A daring messenger whom gods had sent,

High raising India's name where'er he went.

But seasons roll by, and years will be coming and going,
And mortals must go, the path for all men is the same.

Well have they lived, who leave the world bestowing
Upon posterity a hallowed name.

Then mingle with the death knell's sombre chime
Hope for new strength, will to delay your fears.

His noble work will live throughout all time;
His monument, washed in a nation's tears,

Will be a holy shrine in future years.

A. CHRISTINA ALBERS.

CRYING IN THE WILDERNESS

II.

IN our preceding paper † the cry was for the maturity of Indian motherhood. We wrote: "The physiological fact is well-known that maturity cannot be attained before the cessation of growth. Maturity is at the limit of growth. But by a strange irony of fate, the matter is wholly misunderstood by us, the *commencement of growth is taken for maturity*, the result of which has been the reproduction of a race of men from generation to generation, whose mothers had only begun to grow."

What is popularly (in the *Smritis*) supposed to be the mark of maturity in girls, that is of their fitness to be mothers, is proved by physiology to be *only the sign of the beginning of the development* of those parts of the system most concerned in the reproduction and nourishment of the child. The first beginning of growth, we repeat, is mistaken for maturity. The same awful blunder (only more ruinous) is committed as that of making a child chew hard solid food when it is just cutting its milk teeth. The development of the parts referred to above, namely the pelvis, the mammary system, etc., is completed in this country at the age of 19 or 20. Fitness for motherhood therefore never can be until then.

We are driven to go into these details by the consciousness that the ignorance of this fact alone generally among our people is largely responsible for our degeneration. It is our mature conviction that this is the one thing of all others

which has been sapping the vitals of our nation. It is therefore the most sacred duty of every Indian, who has capacity to understand and to think, to lay the axe effectually at the root of this evil, whatever might be the odds that stand in opposition and however revolutionary might the first results appear.

We all know that prevention is better than cure. We must therefore to prevent this evil, stamp out child-marriage. It is nothing but silly to imagine that it could be done by enforcing obsolete secondary regulations and bye-laws, if the root of the evil—child-marriage—is allowed to grow.

The wreck of the caste-system that is left to us, like most wrecks in the organic world, is frightfully interfering with the life-current of the nation. For the caste, which we now have, is nothing but a wreck of the ancient system. The caste-system we find in the Scriptures, was more than anything else, a system of grouping according to *guna* (tendency) and *karma* (duty). What obtains now is simply a grouping for marriage and dining. All that was good and progressive in the system is gone, all that is bad and degrading is left.

Unrestricted competition is the heart and core of the industrial problem in the West. The ancient Indian caste-system served to check this wild career of competition by grouping society according to duties or professions, that is, by restricting certain professions to certain groups. This arrangement, while it left

† Vide *Prabuddha Bharata*, December 1901.

room for enough healthy competition among the individuals of each group, secured at one stroke the excellence of production along each line by the cumulative action of heredity and early environment, as well as the even distribution of wealth in the whole social organism.

At the present time there is no caste restriction in profession. A member of any caste can take up almost any profession with impunity. In fact the social condition in modern India, so far as *guna* and *karma* are concerned, is just the same as in the West.

The only caste-restriction that is now left, is, as we have said before, in marriage and dining. Let us study the effect of this restriction.

Each caste is divided into many sub-castes. Each of these sub-castes, in their turn, is further subdivided into many sections. Only a few of these sections may intermarry among themselves. The tendency has been to limit the area of intermarriage all this time, resulting in very close interbreeding, or union of the same or closely related blood in marriage, with all its attendant evils.†

The Bengali Brahmans are divided into seven *principal* sub-castes. These seven are: (1) Rarhi, (2) Varendra, (3) Vaidic, (4) Ganak, (5) Bhatta, (6) Agradani, (7) Varna-Brahmans. Intermarriage between any two of these is prohibited.

To take one of these sub-castes. The Rarhi sub-caste is divided into three

sections, namely, (1) Kulin, (2) Srotriya and (3) Vamsaja. It is not correct for any two of these to intermarry.

Then again the Kulin section is divided into 36 *mels*. Each *mel* again is subdivided into several *gotras* and *gyms*. One *mel* cannot intermarry with another.

The number of Brahmans in Bengal, as given in the last Census Report was 2,977,822, of which 8751 are Nepali Brahmans, who of course intermarry exclusively among themselves, and possibly have a good many sub-castes and sub-sections between any two of which intermarriage is interdicted. There is probably also included in the above net figure a large number of Brahmans from different parts of India who have made Bengal their home, and who as a rule intermarry only in their own particular narrow circles. What is true of the Bengal Brahmans is more or less true of all sub-castes and sections of the Hindu people.

Is it strange then, that as a nation we have been steadily deteriorating in size and vigour?

Consider along with this the fact of the immaturity of our mothers, generation after generation, and the hopelessly collapsed state of our society will be largely accounted for.

The remedy lies in stamping out child-marriage and in free intermarriage among all the sub-castes, sections and sub-sections of a caste. The more distant in connexion the parties contracting the marriage, the more varied the blood, the sooner will resuscitation come.

Is it not the sacred duty of every educated Indian to carefully attend to these points while marrying or giving in marriage?

ORTHODOX.

† The effect of close interbreeding has long past the sphere of speculation. It is a demonstrated fact to-day. Its evils are admitted on all hands. Biologists, physiologists and breeders, are all agreed that it is responsible for the loss of (1) constitutional vigour, (2) size and (3) fertility: also for the general weakening of the mental faculties, idiocy, hysteria, nervous disorders and perpetuation of morbid tendencies and many diseases.

THE HYMN OF SAMADHI

RENDERED FROM A BENGALI SONG
COMPOSED BY SWAMI VIVEKANANDA.

The sun is not,
Nor the comely moon,
All light extinct ;
In the void,
Floats shadow-like
The image-universe.

In the void of mind involute,
Floats the fleeting universe,
Rises, floats, sinks again,
Ceaseless,
In the current of 'I.'

Slowly the shadow-multitude
Entered the primal womb,
And flowed ceaseless
The only current,
"I am, I am."

Lo! it is stopped,
Even that current,
Void melted into void,—
Beyond speech, beyond mind,
The heart understands,
That does.

IN MEMORIAM :

SWAMI VIVEKANANDA

THE news that Swami Vivekananda breathed his last at Calcutta, on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western world as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his usual energy and enthusiasm. But the will of Divine Providence seems to have ordained otherwise, and now that he is no more the best that we can do is to appraise justly the value of the work he did in his life and to learn for ourselves as well as to arrange to transmit to posterity all those lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sannyasin. Born in the year 1863 of a respectable Kayastha family in Calcutta, he went by the name of Narendranath Dutta. He was a Bachelor of Arts of the Calcutta University, and was preparing to become a lawyer, his own father having been an Attorney-at-law of the Calcutta High Court. Before this could be carried out, his father died, and the son who had already come under the influence of the now well-known Ramakrishna Paramhansa of the Dakshine-

swar Kali temple became more and more closely attached to his *Guru* and took upon himself the life of asceticism and renunciation. In the days when English educated young Bengal was being agitated by the new eclecticism of Brahmo thought, and when the late Keshub Chundra Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramhansa was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from among the young men, the restlessness of whose mind must have appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshub Chundra Sen himself drew much inspiration from the great Ramakrishna Paramhansa.

Of the young men who thus came under the inspiring influence of this great Brahmin Sannyasin and Vedantic teacher in modern Calcutta, the late Swami Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. And it is no wonder that he was that master's dearest disciple. In time the master also died leaving the little band of devoted and admiring disciples to take care of themselves and to so work on and live in the world as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramhansa is nothing new in the history of India like Brahmoism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumi-

nation: only the stream in its flow was more all embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harmony of religions. How very largely the world stands to-day in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the conflict between creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or, again, that man by his ingenuity can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India, it was long ago recognised that religion is a necessary element in the institutions of civilization, that it grows and improves in character with the growth in the capacity of human communities to adopt higher modes of life and thought, and that in the naturalness of this growth is to be seen the fitness of all religions to enlighten and to sanctify those who follow them as a means of satisfying their deep-seated religious cravings. The Indian Vedanta is both a religion and a philosophy, and in its philosophic aspect it deals not merely with the problems which relate to the fundamental verities of existence but also in the way in which man is gradually enabled to adjust his life and conduct, so as to be more and more in accord and

harmony with those philosophic verities. It is a religion which, after reaching the highest pinnacle of religious realization and philosophic thought, finds it impossible to *discard* the lower stages in the progress so as to say, "It is all here religion and truth and philosophy at the top of this pinnacle. Nowhere else is there anything that is worth having. Oh, ye, men and women, come up here, all of you, or perdition is your doom." Looked at in this way, the Vedānta is a philosophy of religion also. Swami Vivekananda's great work in life has been to endeavour to make the world realise this threefold character of the teachings contained in the ancient Vedānta of India, to fight against the war of creeds and religions and to make all men and particularly his own countrymen realise that the soul of man is fundamentally divine in character, and that the divinity which is so formed within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost every one who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and England, he returned to India the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception

pictured before our minds' eye. Indeed he deserved such a reception, and as he himself is known to have put it, it all went to the glorification of his master and the Indian Vedānta which made his master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has filled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower has sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants; and we have no doubt that there is still force and vitality enough in the ancient civilization of India to produce the men from time to time who are needed to serve that civilization in all that constitutes its peculiar essence and claim to Divine glory. Swami Vivekananda was a Sannyāsin, and the serenely calm death that has come to him, at the conclusion of a life of such usefulness and divinely human service, is an event in relation to which nobody has any right to complain. He has done in a most admirable manner, the work in life for which he prepared himself and paid his debt to nature. To-day we feel proud that India produced him and that her title to honour in the pages of history has been considerably enhanced by him, whose memory deserves to be cherished with reverence and love along with that of some of the

greatest men known to the annals of humanity —*The Hindu, Madras, July 8th.*

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SWAMI VIVEKANANDA is no more. Like a meteor he suddenly appeared on the horizon full of brilliance and glory and in a short time vanished into infinite space. It was the dearest wish of many of those who have watched his career and studied his luminous expositions of Indian philosophy to introduce him one day to the public of this presidency in general and of this great city in particular. But owing to one reason or another that wish remained unfulfilled and the gifted and brilliant Vedantin has been lost to us for ever. He was born in 1863 and little of him was known till 1892 when he was induced to attend the Parliament of Religions at Chicago. There he felt great diffidence about himself at the outset, as he had never till then addressed an audience in English on a difficult and profound subject like the Vedanta philosophy. But the Swamiji had not only intimate knowledge of his speciality, but he was also endowed with a great personal charm, a musical voice, and a most fascinating eloquence. He literally carried Chicago by storm. His luminous exposition, his irresistible eloquence, the sublimity and grandeur of the philosophy he propounded with so much knowledge and skill, his simplicity and complete renunciation of the world—all these made a profound impression upon the learned expositors of the various creeds and religions of the world that had gathered there and upon the mind of the vast audience that had come to hear them. It was little believed that the

diffident Hindu Sannyasin was going to win the heart of the whole audience by his beautiful expositions and to prove to the American world that the Indian Vedanta contained so much that was profound, so much that was sublime and so much that transcended by far the ideals of the religious reformers and philosophers of the West. But this grand and unequalled feat was achieved by the gifted and favourite pupil of Sri Paramahansa Ramakrishna. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* remarked: "Woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The workings of his mind so subtle and so brilliant, so well stored and so well trained, some times dazzled his hearers. But it was always a most interesting study." On his return from America he received unparalleled and enthusiastic ovations at Madras. They afforded him a fresh inspiration and it was there that he delivered some of his masterly speeches on the duties and responsibilities of India, on Eastern and Western ideals and Vedantic philosophy. His remarkable eloquence and fascinating power of exposition constrained our contemporary of the *Hindu* to say that never within the memory of the oldest inhabitant had an orator of his brilliance been heard in Madras. We wish

his speeches could be all collected and preserved in a permanent form. His work on Raja Yoga shows with what happy skill, ease and grace he could wield the English language in dealing with an abstruse subject. It is difficult to do justice to his views and doctrines within the short space of a column or two. But it is perfectly clear that he was no orthodox preacher in the sense most of our countrymen are. He was not a Brahmin and was less fettered in his movements than Brahmin preachers. He had not their prejudices or predilections. But in one direction at least he was all for reform. He wanted his countrymen to go out, travel in foreign countries and effect spiritual conquests all the world over, because he was thoroughly convinced that the gift of India to the world was destined to be the gift of religion and philosophy. He longed to bring about the revival of India through the spiritual revival of the people. He was not for the supremacy of the Brahmins merely on grounds of caste. But he was not for dethroning them. His solution of the caste problem was the elevation of the lower classes to the level of the Brahmins, and he at the same time impressed upon the latter the sacred duty of lifting up the former by making them appropriate the culture and knowledge of the higher classes whom he wished to stick to their ideals. As a true *Vedantin* and *Sanyasin* it was impossible that he should stand up for gross superstitions and blighting social and religious customs. His own life is a standing protest against any such idea. Some of our modern reformers fail to make any impression upon the people even as preachers, because they

lack the necessary knowledge of Indian religion and philosophy. Here Swami Vivekananda was quite at home. Besides his life as a *Sanyasin* was always in his favour wherever he went. He has made many converts in America and has established Maths near Almora, on the river Hoogly and in Southern India for his followers. But the great and gifted master is gone for ever. Let us hope the spirit of his teachings will continue to animate his sorrowing pupils. To India he has done invaluable service by showing to the Western nations what she is capable of achieving in the higher spheres of religion and philosophy. He rose like a resplendent star and has set with all his effulgence. His death is a heavy loss to the country, to the Indian reformer as well as to the orthodox community and will be deeply mourned even in America where he was so widely known.

—*The Gujarati, Bombay, July 20th.*

.....Such in brief is a survey of the short active life of the late Swami, but there is no doubt of the fact that short as his life was and few as the number of years were during which he worked for public welfare, the moral influence exercised by him and brought to bear upon his countrymen, has been large out of all proportion to the shortness of the period of his activities..... Happily we are exonerated from the task, as a discussion of these problems appears elsewhere in this Journal, from the pen of one most competent to write on the subject, but there can be no doubt of the fact that the death of the Swami has removed from our midst a towering genius and a unique personality, which we could ill afford to spare, just at present.—*The Kayastha San'achar, Allahabad, July.*

SWAMI VIVEKANANDA MEMORIAL

AN APPEAL

AT A Public Meeting held in Pachappa's Hall on Friday, the 25th July, which was largely attended by the citizens of Madras it was unanimously resolved :—

That this meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of Hindu Religion and Philosophy.

SWAMI Vivekananda was one of the noble band of disciples of the great saint Ramakrishna Paramahansa now known throughout India and even in the West by his sayings and teachings which have been published from time to time. The Ramakrishna Mission founded by his disciples has been carrying on the noble work that was initiated by Swami Vivekananda in America after the Parliament of Religions of instructing the West in the teachings of the Vedanta and of awakening the East to a sense of its ancient greatness. The order of Sanyasins to which these disciples of Ramakrishna Paramahansa belong is the noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends. The great Maharishi Bhagavan Vyasa of the Vedas and the Mahabharata stands at the head of that order and the succession of great names immortalised in the history and religious tradition of India is unparalleled in any other country of the world. Sri Sankara, Sri Ramanuja and Sri Ma-

dhva the great teachers of the several systems of philosophy belong to this order. Every man that has taken the orange robe of this order has renounced the world and all ties of wife and family and wealth and dedicated himself to the service of God and the service of humanity. The band of Sanyasins that constitute the Ramakrishna Mission is doing the work of charity and love in various parts of this country and the West. It was a dream of Swami Vivekananda's life that an organisation should be formed with ramifications throughout the country to advance the spiritual and material needs of the people. Swami Vivekananda did not live to realise it in this life but he has bequeathed a legacy to his countrymen of noble work to be nobly performed. Shall we realise the magnitude of the task before us?

The ancient learning of the Shastras preserved through all the vicissitudes of fortune through which the country has passed, through centuries of foreign invasion and misrule shows signs of expiring on every side under the siren influence of modern material prosperity. The class of Pandits who carried forward the torch of knowledge from generation to generation shows signs of languishing for want of material support. Customs and forms which gave a meaning to spiritual truths and helped to preserve them have degenerated into empty and unmeaning symbols which are beginning to lose their hold upon the country. Mission-

aries of alien faiths taking advantage of the neglect into which Indian spirituality has fallen and of the periodical visitations of scarcity and famine have disseminated their doctrines and dogmas of exclusive salvation for the faithful. Is it not time for us to awake and to be up and doing? In the great name of Swami Vivekananda, it has been resolved to found an institution in the City of Madras where Sanyasins who do not know whence the meal for the morrow comes will be housed and fed. Men will be trained to preach the Vedanta not for a salary or other remuneration but for the love of humanity. Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for the relief of the destitute poor and the instruction of the masses would be organised under the control of this institution. The scheme is large but it was the one dream and ambition of the Swami's life. His countrymen must take up the task. Whatever the measure of success we achieve, it will be a noble work for the inheritors of the ancient Vedanta. In the words of the Gita "The doer of noble work, my child, perishes not." Funds will be needed for carrying out this noble undertaking.

Shall we lack them in this land of a thousand charities? Devotion to duty, singleness of purpose and a faithful discharge of duty voluntarily undertaken must convince the people that their contributions will be well and nobly spent. An influential committee in whom it is believed the public will have entire confidence has been formed for starting and working the organisation. Already Sanyasins of the Ramakrishna Mission like the revered Swami Ramakrishnananda who has been working in our midst for the last 8 years instructing young men in the truths of the Vedanta and feeding the destitute from time to time are ready for the work that lies before them. The reproach will be great if the opportunity is neglected. We trust our countrymen will rise to an adequate sense of the greatness and utility of the task before them. Under the blessing of God and of the immortal sages of this ancient land success shall be ours!

Subscriptions may be sent to any one of the undersigned. Receipts duly stamp will be sent to the contributors.

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G. VENKATARAMA RAU, M.A.,

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NEWS AND NOTES

THE death of Rudolf Virchow means to Germany the loss of her most eminent citizen, and to the world at large the loss of a man of science who ranks, by virtue of his positive achievements, with the greatest of his century.

WE rejoice to hear that a society by the name "Vivekananda Society" has been formed in Colombo. Swami Vive-

kananda was a great patriot-sage, and the promoters will do well to keep this in view if they want success in their undertaking—*The Hindu Organ, Jaffna.*

A REMARKABLE feat in Aerial Navigation has just been accomplished, under the auspices of the Swedish Aero Club, by Captain Luge, a Swedish officer, in a balloon of his own invention. Ascending

from Stockholm, the balloon completely crossed the Baltic, and, after a voyage of 387 miles, came to earth in Russia at Novgorod. The journey occupied fourteen hours.

A "BHURJYA" manuscript entitled "Isah Samhita" by Parasara, the great astronomer and ascetic of ancient India, has recently been acquired by Mr. John A. Francis. The discovered manuscript is complete, though grievously mutilated in places, but several verses are preserved intact and others may perhaps become so when all the fragments have been investigated and arranged—*Tribune*.

ON Saturday the 20th September a largely attended successful meeting was held in the Calcutta Town Hall in honor of the memory of the late Swami Vivekananda. Babu Narendro Nath Sen presided. Some very good speeches were made. The meeting separated after appointing a strong Committee to raise subscriptions for a permanent memorial.

IT appears the Maharaja of Scindhia intends to benefit his subjects by his experience of England. In the course of his reply to the address of welcome presented by the Gwalior Municipality, the Maharaja said :

"The good management of the London Municipality is worthy of all praise. I hope that, taking it as a guide, some success will be attained gradually here also. Water-works which are already under consideration will first attract my attention. The supply of good water will improve the city and the general health of the citizens. There is another point.

The trade of Gwalior city is not as flourishing as it should be. To give an impetus to it, a scheme of establishing a free market is under consideration. But more than this is needed. Like trade associations, an association should be established which will through its trained and expert commercial knowledge draw my attention to the means whereby local trade can be expanded and fostered. It is my wish that such an association shall soon be brought into existence in Gwalior city. I want the Municipality to suggest to me the names of persons who are trained experts in trade. I do not want mere promises in this matter, I want results."

India proposes to print henceforth the following paragraph, in bold type, and within black borders, week after week, at the top of its first page, until the facts contained therein have become familiar to the readers of that journal in reading rooms, clubs, and elsewhere in England:

"There appears to be among Englishmen widespread ignorance of the source from which the expenses of the India Office in London are provided.

"Let us, therefore, call attention as prominently as possible to the fact that the taxpayers of India paid every penny of the cost of the buildings and of the site of this, your most magnificent Government Office, and that they and they alone have always paid and still pay every penny of its expenditure, from the salary of the Secretary of State to the wages of the charwomen.

"The case of the Colonial Office is precisely opposite. The whole expense, initial, and annual, of the Office has been and is borne by the British taxpayers.

"The Royal Commission on Indian Expenditure notwithstanding the fact that it consisted chiefly of officials, unanimously recommended that this unfairness should be mitigated. But the recommendation was thwarted by India Office."

A MEETING of the Hindu students of Calcutta was held at the Albert Hall about a month ago under the presidency of the Prof. Anath Nath Palit, M.A., of the Metropolitan Institution. One of the resolutions was :

"That in the opinion of this meeting the best means of perpetuating the memory of the departed Swami is to form a band of young workers to be styled 'Vivekananda Society' whose chief aim will be to meditate upon his pure and saintly character and to try to work on the lines indicated by him and continue as far as possible the humanitarian and philanthropic works inaugurated by him."

There were 30 members to begin with. Swami Saradananda held the inaugural meeting at 57 Ramkanto Bose's St., where it was decided that Prof. Anath Nath Palit, M.A., would be the President and Prof. Jogendra Nath Mitra, M.A., the Secretary of the Society. And that the Swami Saradananda would hold weekly classes. He was to speak on 'Ideas of the Swamiji and how can they be brought into practice,' on Saturday the 13th September.

The Coming Day edited by Mr. John Page Hopps, (Williams and Norgate: Henrietta St., Covent Garden, London) is one of our brightest foreign exchanges as it is also one of the broadest in its philosophical outlook and sympathetic towards India and Indians. We like its sound British sense and admire its fearless out-

spokenness. We are glad of a word from our contemporary and feel much flattered at the following notice of *Prabuddha Bharata* which appears in its September issue:

"The bright subtlety of our Indian brothers in their ponderings concerning God and the universe is well known; but as a rule, they are verbally over diffuse and vague. An arresting exception occurs in the keen little Indian magazine, the *Prabuddha Bharata* in an article on 'The Immanent God' " (Here follows a reprint of the article which appeared in our issue of February last).

When God made the earth it shook to and fro till he put mountains on it to keep it firm. Then the angels asked :

"O God, is there anything in thy creation stronger than these mountains ?"

And God replied :

"Iron is stronger than the mountains, for it breaks them."

"And is there anything in creation stronger than iron ?"

"Yes, fire is stronger than iron, for it melts it."

"And is there anything stronger than fire?"

"Yes, water, for it quenches fire."

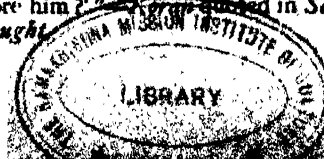
"Is there anything stronger than water ?"

"Yes, wind, for it puts water in motion."

"O, our sustainer, is there anything in creation stronger than wind ?"

"Yes, a good man giving alms: if he give it with his right hand and conceal it from his left, he overcomes all things. Every good act is charity: your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies people will ask, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?'"

Thought



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